# THE LADIES CALLING. IN *TWO PARTS.*

*By the Author of* The whole Duty of Man, The Cauſes of the Decay of Chriſtian Piety, *and* The Gentlemans Calling.

*Favor is deceitful, and Beauty is vain: but a Woman that feareth the Lord, ſhe ſhall be praiſed.* Prov. 31. 33.

*EDINBURGH,*
Printed by *James Glen*, and are to be ſold at his Shop in the Parliament-Yard: *Anno Dom.* 1675.

NATIONAL LIBRARY OF SCOTLAND
12 MR
1955



## *The Editor to the Reader.*

IT is a popular reproach usually cast upon writers in morality, and persuaders to devotion, that while they with pompous words represent vertue as a sufficient reward to her self, and exhort to the contempt of Glory; they prefix their names to their labors, and make the Title-page a confutation of the Book that follows it.

Our Author has effectually averted this objection, having bin so far from seeking a name from others, as not to have left a possibility for the discovery of his own: But like the river *Nilus* that gives fertility and blessing wherso'e're he passes, hides his head, and permits himself to be only known in the benefits which he dispenses.

By what methods the other most useful works of this excellent Author have stoln themselves into the world, I am not enabled to relate; but having been made a party to the publication of this present, it may be expected that I render some account thereof. For altho the curiosity of inquiring into that which is industriously concealed, be such a rudeness, and injustice also, as by no means deserves to be encouraged; yet where a benefit has bin receiv'd, for those who are oblig'd, to desire to acquaint themselves

ſelves with the Perſon unto whom they ſtand indebted, that they may pay a reſpect at leaſt, if they can reach at no more equal retribution; this has ſuch a preference to gratitude, as may juſtly demand to be conſidered. And it will be ſome ſatisfaction to the ingenious enquirer, that tho he have not inform'd himſelf in the particulars which he deſires, he has not been deficient in the inqueſt, and knows as much as is poſſible.

The Reader therefore may pleaſe to underſtand, that ſomwhat more then two moneths ſince, I receiv'd a Letter, accompanied with a roul of Papers; opening the which, I found it was written by a hand which I was utterly a ſtranger to, and that had no name ſubſcribed; the purport thereof was as follows.

SIR,

*THe general report of your candor perſuades me you will not reject an addreſs, tho from an unknown hand, which encourages me to the ſending theſe Papers to you, with a deſire you would pleaſe to peruſe them, and commit them either to the Preſs, or the Fire, as you find them worthy. I ſhall not need to tell you who I am, for if my ſuit be accepted, I have what I deſire without it, if it be not, 'tis my intereſt you ſhould not know who 'tis that has thus importun'd you. Your Charity I aſſure my ſelf will at a venture pardon,*

*SIR,* Your humble Servant.

'Twill

## *The Editor to the Reader.*

'Twill be superfluous to say how much I was surpriz'd with this so unusual address, how much affected with the singular modesty and humility which it expresst; and after all, how much transported upon viewing the Treasure, which was thus as from the Clouds dropt into my hands. Nor was I long to determine which of the two waies of disposal proposed unto me, was to be made use of: and indeed I should much sooner have perform'd my trust, and taken care that this excellent Tract had immediatly seen the light, had it not been needful to transcribe the whole, before it could be safely committed to the Press.

This I mention not only to excuse the delay of the Edition, but more especially to beg a pardon for the misadventures of it. It being not easie in a written Copie where a recourse is not to be had unto the Author, to do him justice; and avoid faileurs and mistakes: which in the present instance was the more hazardous, in that very departure from the Authors immitable pattern, would certainly be for the worse.

But Excuse and Complement are any where a very insipid foolish thing, and most intolerable in a serious concern: I shall not therefore say ought that looks

that way; only offer a ſhort requeſt, which I ſuppoſe will be equally in the behalf of the Author of this Tract, the Editor, and the Readers of it. Which is, that whoever takes this Book in hand would ſeriouſly conſider it; and doing ſo, receive the benefits of uniform vertue, and ſincere piety; the documents whereof, are here with all poſſible advantages propos'd; and thereby give the Author the greateſt of bleſſings, the being an inſtrument to the eternal happineſs of ſouls: and as to us who deal in the affair of Printing, afford ſome ſhare in this moſt deſirable event, abſolving us from the Charge of having done miſchief, inſtead of ſervice to the world. For, to ſay the truth, no Book is ſo fatally deſtructive as that which convinces of duty, but fails of perſuading to it. And if the beſt Books can do harm, 'twill certainly be difficult to make a plea for the multitudes of a contrary kind, which now eſpecially uſurp upon the Age.

THE

# The PREFACE.

THough the *ſmallneſs of this Tract will ſcarce juſtifie the ſolemnity of a Preface; yet remembring 'tis deſign'd for thoſe who are accuſtomed to Ceremonious Addreſſes, I think it not beſt to approach them too abruptly. And indeed beſides the Civility, there ſeems ſome uſe of it in order to my deſign. To adviſe, or reprove, is ſo ungratefull an office, that he that undertakes it, had need uſe all previous arts to vindicate the ſincerity of his purpoſe, and to convince the perſon admoniſhed; that 'tis neither ſpleen nor prejudice, but the moſt real exuberant kindneſs which promts him to inflict thoſe* wounds of a friend, *Prov. 27 6. and that he is never leſs* an enemy, then when he thus tells them the truth, *Gal. 4 16. Therefore, tho they may in the enſuing leaves meet ſome things which may have a ſhew of ſeverity, yet let me aſſure my Reader, they have indeed a deſign of the greateſt ſervice, by*

correcting the extravagancy of some, t
rescu the whole Sex, as from the contagi
on of the example, so from the commu
nity of the blame. For such is either th
inadvertence, or malice of a great par
of mankind, that (against all Rules of Dis
course) they deduce Generals from Par
ticulars, make every woman so far an
Eve, that her depravation shall forfeit
her whole kind; and because there are
foolish and scandalous women, will scarce
allow there are any other.

The truth is, the Error seems in many
men to be affected; they propose to them-
selves unworthy ends on women, and
make all their observations wholly in or-
der to those. He that is upon a base pur-
suit, takes particular notice of all that
he thinks for his turn; the rest fall not
within his Sphere: and 'tis too probable
he is so abundantly supplied for that ab-
solute consideration, that he never de-
scends to the comparative. Nay, perhaps
there may be a yet deeper original of the
scandal: the world is much governed by
estimation: and as applause encourages
and exalts, so a universal contempt de-
bases and dejects the Spirit. If it can

once

once pass into a Maxim, that women are such silly or vicious creatures, it may put fair for the making them so indeed. Themselves may imbibe the common opinion, charge all their personal faults on their Sex, think that they do but their kind, when indeed they most contradict it, and no more aspire to any thing worthy, then a man can pretend to the excellencies of an Angel: And indeed this seems to be the practical inference of some women, who could hardly have descended to such dishonors, had they not before bin as vile in their own eyes, as they have afterwards rendred themselves in others.

It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own valu, animate them to som higher thoughts of themselves; not to yield their suffrage to those injurious estimates the world hath made of them, and from a supposed incapacity of nobler things to neglect the pursuit of them; from which God and Nature have no more precluded the Feminine, then the Masculine part of mankind.

In reference to secular Consideration,

*ons, their advantages are most impor-*
*tant; Women have a very powerful In-*
*fluence upon all sorts of Transactions in*
*the World:* the *engaging of the* Dali-
lah, *and* plowing with the Heifer, *Judg*
14. *and* 16. *being ever the surest way t*
*undermine the Counsels, and master th*
*force of the stoutest* Samson. *And ac-*
*cordingly, Histories of all kinds assure us*
*that* Gyneceum *has still had a Riva*
*suffrage with the Senate. I might urg*
*the more regular Powers which apper-*
*tain unto that Sex; that all mankin*
*is the Pupil and Disciple of Female In-*
*stitution: the Daughters till they writ*
*women, and the Sons till the first seve*
*years be past; the time when the min*
*is most ductile, and prepar'd to receiv*
*impression, being wholly in the Care an*
*Conduct of the Mother. And whereas 'ti*
*observed by* Aristotle *in his Polities, (an*
*is a proof of his being as wise, as he wa*
*a learned man) that the Estate of Re-*
*publics entirely hangs on private fami-*
*lies, the little Monarchies both compo-*
*sing and giving law unto the great; 'ti*
*evident that the disposal of Families an*
*all Domestic concerns therein, lyes chief*

*ly on the Wife ; whence the ſame Ariſtotle declares , that the Spartans notwithſtanding their ready addreſs to Empire by their great frugality , induſtry, and military virtue, could have but half a happineſs, as failing on the part of their wives. But waving theſe reflections , I ſhall fix only on the perſonal accompliſhments of the Sex, and peculiarly that which is the moſt principal endowment of the rational nature , I mean their underſtanding. Where firſt it will be a little hard to pronounce , that they are naturally inferior to men ; when 'tis conſidered how much of extrinſic weight is put in the ballance to turn it on the mens ſide. Men have their parts cultivated and improved by Education, refined and ſubtilized by Learning and Arts , are like an encloſed piece of a Common, which by induſtry and Husbandry becomes a different thing from the reſt, tho the natural turf own'd no ſuch inequality. And truly had women the ſame advantage, I dare not ſay but they would make as good returns of it ; ſome of thoſe few that have bin tryed, have bin eminent in ſeveral parts of Learning.*

ning. To omit the modern instances, Ga
Theano after the death of Pythagoras tra
kept up his School; Socrates confesses tu
himself to have bin instructed not only in tir
Rhetoric by Aspatia, but even in the tic
highest points of Philosophy by Diotime: th
the Roman Story enforms us of the deep is
wisdom of Tanaquil, Cornelia, Livia, to in
pass by others. And were we sure they tic
would have ballast to their sails, have sp
humility enough to poize them against ot
the vanity of Learning, I see not why
they might not more frequently be in- se
trusted with it; for if they could be se- br
cured against this weed, doubtless the soil L
is rich enough to bear a good crop. But to
not to oppose a received opinion, let it be be
admitted, that in respect of their intel- a
lects they are below men; yet sure in se
the sublimest part of humanity, they are b
their equals: they have souls of as di- d
vine an Original, as endless a Duration, n
and as capable of infinit Beatitude. That d
Spiritual Essence, that ray of Divinity n
owns no distinction of Sexes; so that in p
this sense also that Aphorism of the i
Apostles holds good, there is neither
Male nor Female, but all are one,

Gal.

Gal. 3. 28. *And ſure this is the one tranſcendent Excellency of Human Nature: For alas, what valu can comparatively be ſet upon all other Qualifications, which will finally leave us but like the Beaſts that periſh. And this as it is the higheſt pitch of their worth, ſo it is the ſafeſt ſubject of their Contemplations: other Knowledg, as the Apoſtle ſpeaks,* 1 Cor. 8. 1. may puff up, this only will ediſy.

*As therefore when we would pride our ſelves, we uſe not to boaſt our meaner, but our beſt qualities, ſo let me ſolicit Ladies to be ſo juſt to themſelves, as not to take their own meaſures by any thing below this. Why ſhould they take ſo low a level of Greatneſs, as to valu themſelves upon a title which is but a bigger blaſt of air, when they may derive their deſcent from above the Stars, claim cognation with Divinity? Why ſhould they dote on the fictitious image, of a perhaps more fictitious beauty, which their glaſs preſents them, when they need but look inward to ſee an infinitely fairer Idea, an emanation of the Eternal Brightneſs? Indeed did they make a juſt eſtimate of them-*

themſelves in this reſpect it would ove
whelm the vanity of thoſe inferior thin
wherein now they have ſuch complacen
cy, nor would they ſuffer their noble
part to be affronted by the unequal com
petition of their meaner.

But there is alſo another conſequen
which would flow from that eſteem; the
would ſolicitouſly preſerve what they
highly prize, it being natural for us t
proportion our care to our valu The
would be jealouſly vigilant againſt ever
thing, that might eclipſe the radiency
or contaminate the purity of their ſouls
'Twas the advice of a Heathen moraliſt
Revere thy ſelf; and 'twas very whol
ſom counſel: for next our due venera
tion to God, a reverence to our ſelves i
the moſt ſevere controller of all exorbi
tancies. How can a ſoul that remem
bers its celeſtial extraction, wallow it
ſelf in the mire, ſtoop to any ſordid de
generous practices? 'Tis ſaid of The
miſtocles, that ſeeing once a rich booty
about the dead corpſes of his enemies,
he toucht it not, but pointing to another,
ſaid, Take thou that, for thou art not
Themiſtocles. If then a little milita-

ry

*ry fame could ſo elevate his thoughts, 'tis a ſhame that any who carry an immortal ſpirit about them, ſhould not be raiſed above all the contemptible bates of this ſublunary World. Why ſhould they not with the like diſdain turn over all ſenſual inordinacies to meer Animals, and creatures that have no higher principle then that of Senſe, whilſt themſelves ſoar up to thoſe more ſublimated* pleſures, which are at Gods right Hand for evermore, *Pſal.* 16. 12.

*We may therefore conclude, that whatever vicious impotence Women are under, it is acquired, not natural; nor derived from any illiberality of Gods, but from the managery of his bounty. He has placed within them a pillar of Cloud and Fire, ſufficient to ſhelter and conduct them through all the ſtorms, all the intricacies that can occur in their journey to* Canaan; *if they will forget that more intrinſic part of their being, live as if they were all body, reject the* Manna, *and rave after the* Quails, *that deſtruction which will thereby be induced, they muſt own to ſpring from themſelves. Let them not charge God fooliſhly, or think that by making*

*making them women, he neceſſitated them to be proud, or wanton, vain, or peeviſh ſince 'tis manifeſt he made them to better purpoſes, was not partial to the other Sex, but that having as the Prophet ſpeaks, abundance of Spirit, Mal. 2. he equally diſpenc'd it, and gave the feebleſt woman as large and capacious ſoul as that of the Greateſt Hero.*

*Nay, give me leave to ſay farther, that as to an Eternal well being, he ſeems to have placed them in more advantagious circumſtances then he has done men. He has implanted in them ſome native propenſions, which (as I ſhall hereafter have occaſion to obſerve) do much facilitate the operations of Grace upon them. Beſides, there are many temptations to which men are expoſed that are out of their road. How hard is it for a man to converſe in the World, but he ſhall be importun'd to debauchery and exceſs, muſt forfeit his ſobriety to maintain the reputation of a ſociable Perſon? Again, how liable are they by a promiſcuous converſation among variety of humors, to meet with affronts which the Maxims of Honor will tell them, muſt (in ſpight of*

all

all Christs interdicts) be reveng'd? And this engages them in Quarrels, sometimes in Murders. Now none of these are incident to Women: they must in these and som other instances attaque temptation, violently ravish guilt, and abandon their Sex, the whole Oeconomy of their state, e're they can divest themselves of their innocency. So that God seems in many particulars to have closelier fenced them in, and not left them to those wilder excursions, for which the customary liberties of the other Sex afford a more open way. In short, they have so many advantages towards Vertu, that tho the Philosopher made it one of his solemn acknowledgments to God, that he had made him a Man, and not a Woman: yet I think Christian Women have now reason enough to invert that form; and to thank God that he made them Women, and not Men.

But we know advantages which are only in speculation, are lookt on with som diffidence, till there have been some practical experiment made of them; I shall therefore evidence the Problem by demonstration, and instance; desiring my Readers to mesure the possibilities of their arriving to eminent degrees of Vertu and Piety, by what others have attained to. I shall not fetch Examples of Morality from Heathen Women, because I am now upon a higher strain; yet many such might be brought to the reproach

proach of many Women, who pretending to mor
fall infinitely short of that: ) 'tis Christi
Vertu that I am now recommendin
and which has bin eminently exemplified in m
ny of their Sex. How many Women do we re
of in the Gospel, who in all the duties of a
duous attendance on Christ liberalities of lo
and respect, nay even in zeal and courage, su
passed even the Apostles themselves? We fi
his Cross surrounded, his Passion celebrated
the avowed tears and lamentations of devo
Women, when the most sanguine of his Disci
had denied, yea forswore, and all had forsak
him. Nay, even death it self could not exti
guish their love; we find the devout Mari
designing a laborious, chargeable, and perha
hazardous respect to his Corps. And acco
dingly 'tis a memorable attestation Christ gi
to their Piety, by making them the first W
nesses of his Resurrection, the prime Evang
lists to Proclaim those glad Tidings; And
a Learned man speaks, Apostles to the Apostl
Nor is the devotion of that Sex to be found o
ly in the sacred Records; the Primitive tim
have left us many Memorials of the like, a
the Martyrologies are full of Female sufferi
of all Ages and conditions, who by the fervo
of their Zeal had overcome the timerousn
of their Nature, and wearied the cruelty
their Persecutors. And as Women help to a

ment the number of Martyrs, so did they of Confessors also, in a stout owning, and diligent practice of Christianity. Queens and Empresses knew then no Title so Glorious as that of a nursing Mother to the Church, have often exchanged their Palaces for little Cells and Oratories, and valued not their own Diadems in comparison with their Saviours Crown of Thorns. And tho by a perpetual declination from that pristine Zeal, the instances have in every Age grown less numerous, yet none has wanted som very illustrious Examples. Nay even in our dregs of time, in this common decay of all good, there are, I doubt not, many who (according to their opportunities) transcribe the former Copies, live like People that know they must live hereafter, and present us yet with som Specimen of ancient Vertu. Nay, to speak an impartial Truth, 'tis not to be denied, but the reputation of Religion is more kept up by Women then Men; many of the one countenancing it by their Practice, whereas more of the other do not only neglect, but decry it. And now since women are compassed about with so great a cloud of witnesses, who by doing the thing, give the surest evidence that 'tis not unpracticable, why should any plead an impossibility? In matters of Vanity and Pomp they are not so easily disheartened, no pattern of that kind can be set which will not be industriously imitated;

nay

*nay in the greateſt inequality of materials*ſ
*it. Why then ſhould their emulation lea*
*them where only it could do them good? H*
*comes it, that of thoſe who have equal Pri*
*ciples of a ſpiritual Being ſom live accordi*
*to the dignity of it; and others who ſee the*
*do ſo, do yet live as if they aſſented to that Ph*
*loſophers Paradox, who ſaid, Women had*
*ſouls; or at leaſt were of the Pythagorean Se*
*and lookt upon themſelves only as the Jails a*
*Priſons of former offending Spirits, which th*
*reſolved to fit for a yet viler tranſmigration*
*give them the appetites of Beaſts before th*
*aſſume the Bodies? This is indeed an unluck*
*Humility, that thoſe who in all other inſtanc*
*are apt to overween, ſhould here ſink ſo mu*
*below themſelves. And I hope 'twill not a*
*pear an uncivil addreſs, to perſwade them*
*a juſter eſtimate of their own worth. And*
*what has bin ſaid to that end may have a*
*effect, I ſhall not deſire a better Preparative*
*the enſuing Tract; ſince ſhe that duly con*
*ders her own capacity of Eternal Bliſs, a*
*withall, the poſſibility of as Endleſs a Miſe*
*according as ſhe performs or neglects the ſe*
*ral Parts of Duty, will ſure need no other*
*centive to the diligent Purſuit of it.*

T H

# THE LADIES CALLING.

## Part I. Sect. I.

### *Of Modesty.*

IT is now many years since an Address was made to the Gentry of this Nation, to perswade them to that Vertue, which would be both their Pleasure and Reward. I cannot, I confess, boast any such Effect of that, as should much inspirit the hopes of a new attempt; yet since we see in our proper secular Concerns, Defeats do many times animate no less than Success, I know not why in this more charitable Design I should sit down discouraged. Men usually raise not a siege upon the first repulse, but reinforce their Batteries, observe more curiously which are the most assailable accessible parts, and accordingly dispose their assault; it will then be no unreasonable

able imitation in the preſent caſe, if, at
a ſucceſſleſs Attempt upon the more in
pregnable Maſculine part of the Gentr
I now eſſay the Feminine, whoſe nati
Softneſs and Gentleneſs may render the
leſs apt to that reſiſtance of good Counſe
wherein too many Men place their Ga
lantry.

2. I preſume thoſe to whom that litt
Tract was at firſt deſign'd will be ſo wi
ling to relinquiſh their Title, that I mig
without imputation of Robbery, exchan
my Patrons, and by a new dedication ſ
perſede the labour of a new Book. A
ind-ed, ſince what was there ſaid w
founded more on the diſtinction of Qu
lities than of Sex, there would not ne
many razures to render it as proper for t
one as the other; and I ſhall take ſo mu
advantage of it, as to aſſure the fema
Gentry, that they may there find muc
of the Duty incumbent on them, in r
ſpect of that Rank and Condition th
hold in the World: and therefore, tho
ſhall ſometimes make ſome reflections
it; yet, as to the main, I ſhall think
the eaſieſt courſe, as well for them as m
ſelf, to direct them thither.

3. But it may ſeem to have too mu
of the Pedant, to entertain new Schola
only with the caſt or nauſeated learni

of the old; and when I remember I write to Ladies, who use to think the newness of any thing a considerable Addition to its valu; I conceive my self oblig'd as well in civility to their humor, as charity to their needs, to give them somthing which they may own as their peculiar. And to render it the more unalienable, I shall affix it to their Sex; and make it the Subject of my present inquisition, what in respect of that, are the proper and distinct Obligations, under which by the assignment of God and Nature, they are placed.

4. That the Obligation to Moral and Christian Vertues is in it self universal, and not confin'd to any Sex or Person, is not to be denied: yet, as in humane Constitutions there are often Precepts, which (tho not exclusive of any, do yet) more peculiarly and eminently level at som particular rank or order of Men; so in the laws of God and Nature, there appears the like distinction. That all-wise Creator, who hath put peculiar proprieties and inclinations into his Creatures, hath accordingly design'd their actuating and improving them: and altho in mankind, which differs not in species but in gender, the variety may seem less; yet there is still enough to found some diversity, either in the kind or degree of duty. This sure is

shadowed

ſhadowed to us in that particular cautio
given to the Jews, not to confound th
habit of the ſeveral Sexes, *Deut.* 22. 5. an
yet more clearly evinced in the Precep
which the Apoſtles addreſs to women
1 *Tim.* 2. and 1 *Pet.* 3. Nay, this is
granted a truth, that all Ages and Nat
ons have made ſom diſtinction betwee
maſculine, and feminine Vertues. Natu
having not only given a diſtinction as t
the beauties of their outward form, b
alſo in their very mold and conſtitutio
implanted peculiar aptneſſes and propri
ties of mind, which accordingly vary th
meſure of decency; that being comely f
the one Sex, which often is not (at lea
in the ſame degree) for the other. It wi
therefore be no abſurd attemt to deciph
thoſe excellencies, which are the genuin
and proper ornaments of Women: whic
tho in ſom inſtances they may perha
prove coincident with thoſe of Men; y
even thoſe which are equally incluſive
both, by the divine command may ha
ſom additional weight on the female ſid
in reſpect of decency, fame, or ſom othe
(not deſpicable) conſideration.

5. For the better directing our preſe
inquiſition, it will be moſt regular, firſ
to inquire what thoſe Vertues are whic
are univerſally neceſſary to Women in a

Age

Ages and circumſtances of their lives: ſuch which, like the firſt matter, are prerequir'd for all forms; which, like a firm and ſolid Baſis, muſt ſupport all various events, all changes of their condition or relations. And ſecondly, we ſhall conſider them in thoſe changes, track them through the ſeveral ſtages and periods of life, through thoſe ſeveral ſtates which create the moſt conſiderable mutations to them; and in each of thoſe conſider, what are the new and proportionate acceſſions of duty.

6. As in the outward accommodations of life, the things of moſt daily and indiſpenſible uſe deſerve the greateſt valu; ſo in moral or divine Endowments, the benefit of poſſeſſing is beſt meſured by the miſery of wanting them. This firſt rank therefore of female Vertues which we are to treat of, will have that to recommend them; they being ſo ſtrickly neceſſary, that their abſence is not only a private ill, but alſo expoſes to a deluge of all poſitive miſchiefs conſequent to that privation.

7. This will be found true in all the ſeverals we are to paſs through, but in none more eminently than in that we ſhall chuſe to begin with, the Vertue of Modeſty; which may be conſidered in a double notion, the one as it is oppoſed to

boldneſs and indecency, the other to lightneſs and wantonneſs. In the firſt acception, *Zeno* has not ill defin'd it, to be *the Science of decent motion*, it being that which guides and regulates the whole behaviour, checks and controles all rude exorbitancies, and is the great civilizer of converſations. It is indeed a vertue of a general influence, does not only ballaſt the mind with ſobrie and humble thoughts of ones ſelf, but alſo ſteers every part of the outward fraſhion. It appears in the face in calm and meek looks, where it ſo impreſſes it ſelf, that it ſeems thence to have acquir'd the name of ſhamefacedneſs. Certainly (whatever the modern opinion is) there is nothing gives a greater luſter to a feminine beauty: ſo that St. *Paul* ſeems, not ill to have conſulted their concerns in that point when he ſubſtitutes that as a ſuppletory ornament to *the deckings of Gold and Pearl and coſtly Array*, 1 *Tim.* 2. But I fear this now will be thought too antiquated a dreſs, and an Apoſtle be eſteemed no competent Judg in this Science; which is now become ſo ſolemn a thing, that certainly no Academy in the World can vie numbers with the Students of this Myſtery. Yet when they have ſtrein'd their art to the higheſt pitch, an innocent modeſty, and native ſimplicity of Look, ſhall

eclipse their glaring splendor, and triumph
over their artificial handsomness: on the
other side, let a Woman be decked with
all the embellishments of Art, nay and
care of Nature too, yet if boldness be to
be read in her face, it blots all the lines of
beauty, is like a cloud over the Sun, in-
tercepts the view of all that was otherwise
admiable, and renders its blackness the
more observable, by being plac'd neer
somewhat that was apt to attract the eyes.

8. But Modesty confines not it self to
the face, she is there only in a shadow and
effigie; but is in life and motion in the
words, whence she banishes all indecen-
cy and rudeness, all insolent vauntings
mind supercilious disdains, and what ever
else may render a person troublesom, or
ridiculous to the company. Nor does she
only refine the language, but she tunes it
too, modulates the tone and accent, ad-
mits no unhandsome earnestness or loud-
ness of Discourse, the latter whereof was
thought so undecent in *Carneades* (tho in
his public Lectures) that the Gymnasiarch
reproved him for it: and sure, if 'twere
not allowable in a Philosopher in his
School, 'twill less become a woman in
ordinary converse; and if we consult
*Prov.* 7. 11. and 9. we shall find loudness
and clamour in women coupled with such

other epithets, as will surely not much re-
commend it. A womans tongue should
indeed be like the imaginary Music of the
spheres, sweet and charming, but not to
be heard at distance.

9. And as Modesty prescribes the man-
ner, so it does also the mesure of speaking;
restrains all excessive talkativeness, a fault
incident to none but the bold; the monop-
polizing of discourse being one of the
greatest assumings imaginable, and so rude
an imposing upon the company, that
there can scarce be a greater indecency in
conversation. This is ingeniously expressed
by our Divine Poet, *Herbert*,

*A civil Guest,*
*Will no more talk all, then eat all the Feast.*

He that engrosses the talk, enforces silence
upon the rest, and so is presumed to look
on them only as his auditors and Pupils
whilst he magisteriously dictates to them;
which gave occasion to *Socrates* to say,
*It is arrogance to speak all, and to be willing*
*to hear nothing.* It is indeed universally an
insolent unbecoming thing, but most pe-
culiarly so in a woman.

10. The ancient Romans thought it
much so, that they allowed not that sex to
speak publickly, tho it were in their own
necessary defence; insomuch that when

*Amyte*

*Messia* stood forth to plead her own cause in the Senate, they lookt on it as so prodigious a thing, that they sent to consult the Oracle what it portended to the State: and tho these first severities were soon lost in the successes of that Empire, *Valerius Maximus* could find but two more, whose either necessity or impudence, perswaded them to repete this unhandsome attempt.

11. And this great indecency of Loquacity in Women, I am willing to hope is the reason why that Sex is so generally charged with it; not that they are all guilty, but that when they are, it appears so unhandsom, as makes it the more eminent and remarkable. Whether it were from that ungracefulness of the thing, or from the propension Women have to it, I shall not determin: but we find the Apostle very earnest in his cautions against it; 1 *Cor.* 14. 35. he expresly enjoyns Women to *keep silence in the Church*, where he affirms it a shame for them to speak: and tho this seems only restrain'd to the Ecclesiastical Assemblies, yet even so it reaches home to the gifted Women of our age, who take upon them to be Teachers; whereas he allowed them not to speak in the Church, no not in order to learning, tho a more modest design then that of teaching. But besides this, he has a more

indefinit preſcription of ſilence to Wom
1 *Tim.* 2. 11. *Let Women learn in ſilence*; and alk
again, v. 12. *to be in ſilence.* The Apoſtle
ſeems to ground the Phraſe, not only upo
the inferiority of the woman in regard of
the creation and firſt ſin, v. 13, 14. but
alſo on the preſumtion that they needed in
ſtruction; towards which, ſilence has
alwaies bin reckoned an indiſpenſible qua
lification, the introductory precept in all
Schools, as that wherein all attention is
founded. If ſome women of our age think
they have outgon that novice-ſtate the
Apoſtle ſuppoſes, and want no teaching:
I muſt crave leave to believe, that they
want that very firſt Principle which
ſhould ſet them to learn, *viz.* the know-
ledg of their own ignorance: a ſcience
which ſo grows with ſtudy and conſidera-
tion, that *Socrates* after a long life ſpent in
purſuit of Wiſdom, gave this as the ſum
of his learning, *This only I know, that I*
*know nothing.* This proficiency ſeems
much wanting to our female Talkers, who
in this, ſeem to confute the common max-
im, and give what they have not, by
making their ignorance viſible to others
tho it be undiſcernable to themſelves: and
to ſuch we may not unfitly apply the Sar-
caſm of *Zeno* to a talkative Youth; *their*
*ears are faln into the tongue.*

12. But

12. But besides this assuming sort of talkativeness, there is another usually discharged upon the Sex, a meer chatting, prating humor, which maintains it self at the cost of their neighbors, and can never want supplies as long as there is any body within the reach of their observation. This I would fain hope is most the vice of the vulgar sort of Women; the education of the Nobler setting them above those mean entertainments. Yet when 'tis remembred that St. *Paul*, 1 *Tim.* 5. 13. makes Tatling the effect of Idleness, it may not unreasonably be feared, that where there is most of the Cause, there will be som of the effect. And indeed, it would puzzle one to conjecture, how that round of formal Visits among Persons of Quality should be kept up without this: That their Visits should be only a dumb shew, none will suspect among women; and when the unfashionable themes of Housewifery, Piety, *&c.* are excluded, there will not remain many Topics of Discourse, unless this be called into supply. And this indeed is a most inexhaustible reserve, it having so many springs to feed it, that 'tis scarce possible it should fail. And when 'tis farther considered, how apt a Minister is to Envy, Spleen, Revenge, and other feminine Passions, we cannot suppose it can be

unacceptable where any of those be
lway. But I believe it is not more fr
quently introduc'd by any thing then t
vanity of wit, which has no where a mo
free and exhorbitant range than in ce
suring and deriding; nay, finds not on
Exercise but triumph too, vain Persons s
dom considering the Infirmities or Foll
of others, without som Complacenci
and assuming reflections on themselve
which how unagreeable it renders this
berty of talking to that Modesty we recom
mend, is obvious enough, and would G
'twere only opposite to that; but it is
less so to all the obligations of Justice a
Charity also, which are scarce so frequen
ly violated by any thing, as by this licen
tiousness of the tongue.

13. There is yet another vice of it, s
which the female Sex has bin generally a
cus'd, and that is revealing of secrets; a
infirmity presum'd so incident to them, th
*Aristotle* is said to have made it one of th
three things he solemnly repented of, tha
he had ever trusted a Secret with a Wo
man. But by how much the greater preju
dice they lie under in this respect, the grea
er ought to be their caution to vindica
not only their Persons, but their Sex, fro
the imputation, which is indeed extream
reproachful; this blasting humor being
sympto

symptom of a loose, impotent Soul, a kind of incontinence of the mind, that can retain nothing committed to it; but as if that also had its Diabetic passion, perpetually and almost insensibly evacuating all. And indeed however we are willing to appropriate this to the Sex, yet the fault is owing only to this ill constitution of the mind, which is oft-times no less visible in men; as on the contrary, those women who by reason and vertue have acquir'd a Solidity and Firmness of mind, are as sure repositories of a Secret, as the most masculine confident: and such I have no intent to involve in this charge, but rather, by proposing their example to the rest, shew that nature has put them under no fatal necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in: they may take the Wise mans word for it, *Ecclus.* 19. 10. *If thou hast heard a word let it die with thee, and be bold, it will not burst thee.*

14. This is a piece of daring manliness, which they may effect without breach of Modesty; would God they would take it in exchange for that verile boldness, which is now too common among many even of the best Rank. Such a degenerous age do we now live in, that every thing seems inverted, even Sexes; whilst men fall to the

effeminacy and Niceneſs of women, and women take up the Confidence, the Boldneſs of Men, and this too under the notion of good Breeding. A bluſh (tho formerly reputed the color of Vertu) is accounted worſe manners then thoſe things which ought to occaſion it, and ſuch as nothing but the ſimplicity of a Country Girl can excuſe. But the infirmity for the moſt part proves very corrigible; a few weeks of the Town Diſcipline wears off that piece of Ruſticity, and advances them to a modiſh Aſſurance. Nor is that deſign'd to terminate in it ſelf, but it is to carry them on, till they ariſe to a perfect Metamorphoſis, their Geſture, their Language, nay ſometimes their Habit too being affectedly maſculine; ſo that what *Tacitus* ſpeaks of *Vitellius* in relation to his being a Prince we may apply to them and ſay, that *If others did not remember them to be Women, themſelves could eaſily forget it.*

15. Yet, were this affectation confin'd only to the more innocent indifferent things, 'twere more tolerable; but alas, it extends farther, and there are women who think they have not made a ſufficient eſcape from their Sex, till they have aſſumed the Vices of men too. A ſober modeſt dialect is too effeminate for them: a bluſtring ranting ſtile is taken up, and (to ſhew

them proficients in it) adorn'd with all the Oaths and Imprecations their memory or invention can ſupply; as if they meant to vindicate their Sex from the imputation of Timorouſneſs by daring God Almighty. 'Tis true indeed, an Oath ſounds gratingly out of whatever mouth, but out of a womans it hath ſuch an uncouth harſhneſs, that there is no noiſe on this ſide Hell can be more amazingly odious; yet this is a muſic this diſcordant age hath introduc'd, no former having I think ever heard it in places at all civiliz'd: ſo that the female ſwearers want that poor ſhadow of excuſe the men pretend to, it having been ſo far from cuſtomary, that the unwontedneſs could not but force them to ſome induſtry and pains, ere they could acquire the habit, and ſet up for female Hectors; an eſſay, wherein they have been very kind to the maſculine, by ſhewing the world there can be ſomthing worſe.

16. 'Tis ſaid there want not ſome who compleat the demonſtration by the other parallel quality of Drinking alſo; a vice deteſtable in all, but prodigious in women, who put a double violence upon their nature, the one in the intemperance, the other in the immodeſty; and tho they may take their immediate copy from men, yet (to the praiſe of their proficiency) they out-

do

do their Exemplar and draw near the original: nothing human being so much beastly as a drunken woman. This is evident enough if we look only on the meer surface of the crime; but if we dive farther into its inferences and adherencies, the affirmation is yet more irrefragable. She who with first a prostitute to Wine, will soon be to a lust also; she has dismist her Guards, discarded all the suggestions of reason, as well as Grace, and is at the mercy of any, or every assailant. And when we consider how much fuller the world is of *Ammons* then *Josephs*, it will not be hard to guess the fate of that womans chastity, which has no other bottom then that of mens. So that unless her vice secure her virtue, and the loathsomness of the one prevent attempts on the other; 'tis scarce imaginable a woman that loses her Sobriety should keep her honesty: so that indeed I might more properly have made this reflection when I come to speak of Modesty in the second notion of it, as it is oppos'd to Lightness and Wantonness, but it falls not much amiss now, to be the introduction to it.

17. And if we consider Modesty in this sense, we shall find it the most indispensible requisite of a woman; a thing so essential and natural to the sex, that every the least

least declination from it, is a proportionable receeding from Womanhood, but the total abandoning it ranks them among Brutes, nay sets them as far beneath those, as an acquir'd vileness is below a native. I indeed make no collection of the verdicts either of the Philosophers or Divines in the case, it being so much an instinct of nature, that tho too many make a shift to suppress it in themselves, yet they cannot so darken the notion in others, but that an impudent woman is look't on as a kind of Monster; a thing diverted and distorted from its proper form. That there is indeed such strange repugnancy to nature, needs no other evidence then the struggling, and difficulty in the first violations of Modesty, which always begin with regrates and blushes, and require a great deal of Self-denial, much of vitious Fortitude, to encounter with the recoilings and upbraidings of their own minds.

18. I make no doubt but this age has arriv'd to as compendious arts of this kind, as its industrious vice can suggest, and we have but too many instances of early proficients in this learning; yet I dare appeal even to the forwardest of them, whether at first they could not with more ease have kept their vertu then lost it. Certainly such are the Horrors and Shames that precede those

those first Guilts, that they must commhi
rape upon themselves (force their own ne
luctancies and aversions) before they ou
become willing prostitutes to others. Th
their seducers seem well to understand, aic
upon that score are at the pains of so man
preparatory courtings, such expence of pre
sents too; as if this were so uncouth o
crime, that there were no hope to introdu
it but by a confederacy of some familia
vices, their Pride or Covetousness. m

19. The best way therefore to counw
mine those Stratagems of men, is for w
men to be suspiciously vigilant even of th
first approaches. He that means to defe
a Fort, must not abandon the Outworh
and she that will secure her Chastity, mu
never let it come to too close a siege, bu
repass the very first and most remote ine
nuations of a temter. Therefore when W
speak of modesty in our present notion u
it, we are not to oppose it only to the gros
act of Incontinency, but to all those mft
behavours, which either discover or mh
create an inclination to it; of which sft
is all lightness of carriage, wanton glanc
obscene discourse; things that shew a wn
man so weary of her honor, that the nop
comer may reasonably expect a surrend
and consequently be invited to the Assau
Indeed they are such, that one would rath
thi

nhink them the reſult of many acts, then
n neerly the Prologue to one, and yet nothing
out a cuſtom of private ſin, could ſupply
Impudence enough to do what is ſo pub-
aickly ſcandalous; and where this is found
nan thoſe of any conſiderable age, charity it
pelf can ſcarce paſs a milder cenſure. Yet
thoſſibly in thoſe of the younger ſort, they
dmay at firſt be taken up (as their dreſs is)
ilneerly in imitation of others, embrac'd
mplicitly upon the autority of thoſe
nwhoſe example govern the modes. When
w poor girl who has ſtill ſo much of the
f child as to admire every thing that glitters,
eſees theſe things uſed by the gay people of
othe world, 'tis no wonder if ſhe take theſe
mas part of their accompliſhments, and up-
, bn peril of that formidable calamity of
ineing unfaſhionable, conform to them:
n Which yet does not ſo much extenuate the
on guilt of thoſe few ſeduced perſons, as it ag-
rogravats that of the Seducers, and atteſts the
mſtrange corruption of the age, that thoſe
mthings which the leſs hardned ſort of pro-
ſtitutes were formerly aſhamed of, ſhould
nnow paſs into the frequency and avowed-
wneſs of a faſhion, become a part of Diſci-
npline and Inſtitution of youth: as if vice
ndnow diſdain'd to have any punies in its
ſaſchool, and therefore by a prepoſterous an-
athticipation, makes its pupils begin where
thi they

they were wont to end, initiates them
first into that ſhameleſneſs, which w
wont to be the product only of a lo
habit: what the end will be of theſe Piqu
erers in impudence, who thus put th
virtu on the forlorn hope, is eaſie to divi
Yet is not this the only ſtate of danger: th
who keep their ranks, and tho they do n
provoke aſſaults, yet ſtay to receive the
may be far enough from ſafety. She th
lends a patient ear to the praiſes of her W
or Beauty, intends at firſt perhaps only
gratify her vanity; but when ſhe is on
charm'd with that Sirens ſong, bewitc
with that flattery, ſhe inſenſibly decli
to a kindneſs for that perſon that val
her ſo much: and when that ſpark ſhall
blow'd up by perpetual remonſtrances
paſſion, and perhaps little Romantiq
artifices of pretending to dye for her, wi
a thouſand other tricks, which luſt c
ſuggeſt, 'twill like the *Naptha* Naturali
ſpeak of, in a moment grow to an u
quenchable flame, to the ruine both of h
vertu and honour.

20. Let no woman therefore preſum
upon the innocence of her firſt intentions
ſhe may as well upon confidence of a foun
conſtitution, enter a peſt-houſe and co
verſe with the plague, whoſe contagio
does not more ſubtily inſinuate it ſel

then this sort of temtation. And as in that case she would not stay to define what were the critical distance, at which she might approach with safty, but would run as far from it as she could; so in this, it no less concerns her, to remove her self from the possibility of danger, and (how unfashionable soever it be) to put on such a severe Modesty, that her very looks should guard her, and discourage the most impudent assailant. 'Tis said of *Philopemen*, that the *Lacedemonians* finding it their interest to corrupt him with mony, they were yet so possest with the reverence of his vertues, that none durst undertake to attaque him; and sure 'twere not impossible for women to arrive at the same security: such an autority there is in Vertu, that where 'tis eminent, 'tis apt to controle all loose desires, and he must not be only lustful, but sacrilegious, that attemts to violate such a Sanctuary.

21. But perhaps that sex may fear, that by putting on such a strictness they shall lose the glory of their Beauty, which is now chiefly estimated by the number of those who court and adore them. To this in the first place I must say, that they are miserable Trophies to Beauty that must be built on the ruins of vertu and honor; and she that to boast the length of

her

her hair ſhould hang her ſelf in it, wo
but act the ſame folly in a lower inſtan
22. But then ſecondly, 'tis a great
ſtake to think their Beauty ſhall be the
prized, ſince 'tis incident to mans nature
eſteem thoſe things moſt that are at
ſtance, whereas an eaſie and cheap deſe
begets contemt. So long as they gov
themſelves by the exact rules of Prud
and Modeſty, their luſtre is like the M
ridian ſun in its clearneſs, which tho
approachable, is counted more glorio
but when they decline from thoſe, they
like that Sun in a cloud, which tho
lier gazed on, is not half ſo bright.
beſides theſe collateral advantages,
certain that Modeſty gives an immed
and direct improvement to Beauty; t
tho men for their own vicious ends w
them ſever'd, yet they cannot but think
are moſt amiable when united, and
ſhall hear them often commend the a
of that Modeſty, which they would
circumvent.
23. But in the third place, there is
thing but ſuch a Reſervedneſs that can
deed make their Beauty triumphant. P
ly and conqueſt are the moſt diſtant thi
and ſhe that deſcends to treat with an
ſailant, what ever he may tell her of
being her captive, 'tis but in order to
mak

o making her his; which when she once is,
n there is no state of servitude half so wretch-
t ed, nothing in the world being so slavish-
e by abject as a prostitute woman. For be-
re sides all the interest of another life which
t she basely resigns, she sacrifices all that is
so valuable in this: her reputation she puts
ow wholly in his power that has debauched
d her & which is worse her reformation too.
M I she should have a mind to return to
o vertu, she dares not for fear he should di-
io vulge her former strayings from it: so that,
y like *Catiline*, she is engag'd to future evils
s to secure the past. Yea she subjects her self
not only to his lust, but to all his humors
, and fancies, nay even to all those who have
ed in instrumental to their privacies, none of
; them all being to be displeas'd for fear of
w blabbing: and when 'tis remembred, what
k a sort of cattel they are, which are the en-
d gines in such affairs, there can scarce be
a ny thing more deplorable then to be with-
d in their lash. 'Tis true indeed, some have
found a way to cure this uneasiness by be-
is ing their own delators, not only confessing
an out boasting their crime, and by an impu-
dent owning prevent all accusations: yet
in even this serves but to attest the intolerable-
n ess of the former condition, when this
of worst of mischiefs is chose as a rescue.
to their impatience of being always in awe,
ak makes

makes them take up that resolution for
famy, which *Cesar* did for death, who sa
'twas better to dye once then to be alwa
in fear. And tho this desperate reme
may cure the fear, yet it ascertains the
proach; for whereas in the impeachm
of others there is place for doubt, and ch
rity may prompt some to disbelieve it,
when the fact is justified by the offend
the evidence is uncontrolable, and with
doubles the infamy. For, besides th
which adheres to the crime there is a
stinct portion due to the impudence;
like the Scorpion it must cure its ov
sting, and tho it increases the obloquy,
it deadens the sense of it.

24. But when they have thus ste
their foreheads against all impressions
Shame, they are still liable to many oth
painful effects of their sin. What fe
of being abandoned, what jealousies
rivals, do often torture them? And in
not without ground: for they cannot
know, that the same humor of vari
which engaged their paramours in th
love, may do the same for another, and
other, and so on; it being as possib
grasp the air as to confine a wandring l
Besides, what anxious apprehensions h
they of the approch of age, which they
sure will render them loathed and d

cable, as also of all intermedial decaies of Beauty? How critically do they examine their glass? and every wrinkle that it represents in their face, becomes a deep gash in the heart. But if they have at any time the leisure (or indeed the courage) to look inward, the view is yet more dreadful, a deform'd soul, spoil'd of its innocence, and rendered almost as brutish as the sin it hath consented to. But tho it be in some respects *like the beast that perisheth*, it is not, it cannot be, in that which would most avail it; an endless being it cannot lose, nor can it expect any thing from that preeminence of its nature, but an infinity of misery. This is such an amazing contemplation, as, me thinks, were it insisted on, should allay the hottest blood; no impure flames being so fierce as to contest with those of unquenchable fire. It is therefore no a very impious, yet no unskilful artifice of those, who would vitiate women in their manners, to corrupt them in their principles, and by extinguishing all hopes or fears of another World, perswade them to immerse boldly into all the abominations of this. 'Tis said, this is now an art of wooing, the modern preludium to the basest proposals: it seems this age dares not trust only to the former waies of seducement, fears there wil not be women enough

enough that wil forget the intereſts of an
ther World; and therefore is fain to
up a new party of others to disbelieve
And I fear that deſign has bin too proſpe
ous; many women are ſo much mo
concerned for their bodies then their ſou
that they are contented the one ſhould
elevated upon the depreſſion and deba
ment of the other; and whilſt with a vai
tranſport, they can hear their outwar
form applauded as Angelical, or Divi
they can very tamely endure to have the
better part vilified and deſpiſed, defin'd
be only a puff of air in their noſtrils, whi
will ſcatter with their expiring breath, o
in the Atheiſt's phraſe, *Wiſd. 6. 6. vani*
*as the ſoft air.* Whereas they ſhould co
ſider, that they who preach this doctri
to them, deſign it only to infer a perni
cious uſe. 'Tis a maxim in Polities, th
thoſe counſels are ſuſpiciouſly to be ſcan
which carry in their front the adviſers in
tereſt; which certainly is never more vi
ſible then in this caſe, he that once gai
this point, never needing to conteſt for an
the reſt. For he that can perſwade a wo
man out of her ſoul, will ſoon comman
her body, and then what was at firſt his in
tereſt, becomes hers at laſt; and her wiſh
of the mortality of her ſoul, are mu
ſtronger then 'its poſſible her belief of

cou

could be: which confirms abundantly my affirmation of the servile, wretched condition of such a person. For if we judg that very severe slavery which makes people desirous to resign a temporal being, what shall we think of that which provokes them to renounce an eternal?

25. And now by this gradation of mischiefs we may judg of the deplorable state of those who have abandoned their Vertu; wherein I doubt not the consciences of many cannot only attest, but much improve the description; and all I shall say to such, is, only to consult that bosom-monitor, which till they do, all Homilies will be insignificant. My design was not therefore to tell them what they too well feel, but only to point out their wracks as warnings to others.

26. Let those therefore who are yet untainted, and by being so, have their judgments clear and unbiast, consider soberly the misery of the other condition, and that not only to applaud, but secure their own; and when ever the outward pomps and gaudy splendors of a vitiated woman seem, like that of *Cresus*, to boast their happiness, let them look through that Fallacy, and answer with *Solon*, *that those only are happy who are so at their end.* Their most exquisit deckings are but like the garlands

on a beast design'd for sacrifice; their richest gems are but the chains, not of their ornament but slavery; and their gorgious apparel, like that of *Herod*, covers perhaps a putrid body, (for even that doth not seldom prove their fate) or however, a more putrid soul. They who can thus consider them, will avoid one great snare; for 'tis not alwaies so much the lust of the flesh, as that of the eyes which betrayes a woman. 'Tis the known infirmity of the Sex, to love gaity, and a splendid appearance, which renders all temtations of that sort so connatural to them, that those who are not arrived to a more sober estimate of things will scarce be secure. It will therefore be necessary for them to regulate their opinions, and reduce all such things to their just valu, and then they will appear so trifling, that they can never maintain any competition with the more solid interests of Vertu and Honor. For tho those terms seem in this loose age to be exploded; yet where the things are visible they extort a secret veneration, even from those who think it their concern publickly to deride them; whereas on the other side a defection from them exposes to all the contempt imaginable, renders them despis'd even by those who betrayed them to it, leaves a perpetual blot upon their Names, and

heir Family. For in the character of a woman, let wit and beauty, and all female accomplishments stand in the front; yet if wantonness bring up the rear, the Satyr soon devours the Panegyric, and (as an Echo) the last words will reverberate, and her vice will be remembred when all the rest will be forgot. But I need not declame upon this theme; the Son of *Syrach* has done it to my hand, in many passages, but especially *Eccl.* 23. to which I refer the Reader.

32. What hath bin already said, is I suppose, sufficient to convince every woman how much it is her concern to keep her self strictly within the bounds of Modesty and Vertu. In order to which, there is nothing more important then a judicious choice of their company; I mean not only for men, but women also: vice is contagious, and this especially has that worst quality of the Plague, that 'tis malicious, and would infect others. A woman that knows her self scandalous, thinks she is reprocht by the vertu of another, looks on her as one that is *made to reprove her wayes*, as it is, *Wisd.* 2. 14. and therefore in her own conscience strives to level the inequality, not by reforming her self, (that she thinks too hard a task) but by corrupting the other: to this end, such are willing to

crew themselves unto an acquaintan
will be officiously kind, and by all art
condescention and obliging, endeavor
ensnare a woman of reputation into th
intimacy. And if they succeed, if they
but once entangle her into that cobw
friendship; they then, spider-like, in
their venom, never leave their vile insin
tions till they have poisoned and ruin
her. But if on the other side they meet w
one of too much sagacity to be so entra
ped; if they cannot taint her Innocen
they will endeavor to blast her fame;
present her to the World to be what t
would have made her; that is in
Psalmists phrase, *such a one as themsel*
Psal. 50. 24. so that there is no conver
with them, but with a manifest peril
ther of Vertu or Honour, which sho
methinks be a sufficient dissuasive.
true, 'tis not alwaies in ones power to sh
the meeting with such persons, they are
numerous, and too intruding to be tou
avoided; unless, as St. *Paul* says, 1 *Cor.* 5.
*one should go out of the World.* But all vol
tary converse supposes a choice, and the
fore every body that will may refrain t
may keep on the utmost frontiers of civ
ty, without ever suffering any appro
towards intimacy and familiarity.

33. And sure were this distance d

obser

observed it might be of excellent use, a kind of lay Excommunication, which might come very seasonably to supply the want of the Ecclesiastic now outdated. And this seems very well to agree with the sense of *Solon*, the wise *Athenian* Law-giver, who besides that he shut the Temple-doors against them, interdicted them the sacred assemblies; made it one of his laws, that an Adulteress should not be permited to wear any ornaments, that so they might in their dress carry the note of their infamy. Should we have the like distinction observed, I fear many of our gaiest birds would be unplumed, and tho the same be not now an expedient practicable, yet the former is, and might be of very good use. For beside that already mentioned of securing the innocent, it might perhaps have a good effect on the guilty, who could not but reflect with some shame on themselves, if they were thus singled out and discriminated; whereas whilst they are suffered to mix with the best Societies, (like hurt Deer in a herd) they flatter themselves they are undiscernable.

34. But indeed the advantage of this course is yet more extensive, and would reach the whole Sex, which now seems to lie under a general scandal, for the fault of particular persons. We know

any conſiderable number of ſmutty
caſts a blackneſs on the whole field, wh
yet were they apart, would perhaps
fill a ſmall corner of it; and in this unc
ritable age, things are apt to be denom
nated not from the greater but worſer p
whereas, were the precious ſevered fr
the vile, by ſome note of diſtinction, th
might then a more certain eſtimate
made: and I cannot be ſo ſevere to
mankind, as not to believe that ſcanda
part would then make but a ſmall ſh
which now makes ſo great noiſe.

35. Beſides this I can ſuggeſt but
way more for women of honour to vi
cate their Sex, and that is by making t
own vertu as illuſtrious as they can;
by the bright ſhine of that, draw off n
eyes from the worſer proſpect. And to
there is required not only innocence,
prudence; to abſtain, as from all real
*ſo from the appearance of it too*, 1 Theſſ.
not, by any doubtful or ſuſpicious ac
to give any umbrage for cenſure, bu
the Apoſtle ſaies in another caſe, 2 (
11. 11. *to cut off occaſion from them
deſire occaſion*; to deny themſelves
moſt innocent liberties, when any ſca
lous inference is like ro be deduc'd
them. And tho perhaps no cautio
enough to ſecure againſt the malic

and the jealous; tho 'tis poſſible ſome black mouth may aſperſe them, yet they have ſtill *Plato's* reſerve, who being told of ſome who had defam'd him, *'tis no matter ſaid he, I will live ſo that none ſhall believe them.* If their lives be ſuch, that they may acquit themſelves to the ſober and unprejudiced, they have all the ſecurity can be aſpir'd to in this world; the more evincing atteſtation they muſt attend from the unerring Tribunal hereafter; where there lyes a certain appeal for all injur'd perſons who can calmly wait for it.

---

## SECT. II.

### *Of Meekneſs.*

1. IN the next place we may rank Meekneſs as a neceſſary feminine Vertu; this even nature ſeems to teach, which abhors monſtroſities and diſproportions, and therefore having allotted to women a more ſmooth and ſoft compoſition of body, infers thereby her intention, that the mind ſhould correſpond with it. For tho the adulterations of art, can repreſent in the ſame Face beauty in one poſition, and deformity in another, yet nature is more ſincere, and never meant a ſerene and clear forhead, ſhould be the

frontiſpiece to a cloudy tempeſtuous hea
'Tis therefore to be wiſht they would ta
the admonition, and whilſt they conſ
their glaſſes; whether to applaud or i
prove their outward form, they would
one look inwards, and examine wh
ſymmetry is there held with a fair outſid
whether any ſtorm of paſſion darken a
overcaſt their interior beauty, and uſe
leaſt an equal diligence to reſcu that
they would to clear their face from a
ſtain or blemiſh.

2. But it is not nature only which ſu
geſts this but the God of nature too, Mee
neſs being not only recommended to all
a Chriſtian vertu, but particularly e
joyn'd to women as a peculiar accompliſ
ment of their Sex, 1 Pet. 3. 4. where af
the mention of all the exquiſit and coſt
deckings of art, this one *ornament of a m
and quiet ſpirit*, is confronted to them wi
this eminent atteſtation, that it is *in
ſight of God of great price*, and therefo
to all who will not enter diſpute wi
God, and conteſt his judgment, it m
be ſo too. Now tho meekneſs be in it
a ſingle entire vertu, yet it is diverſifi'd, a
cording to the ſeveral faculties of the ſo
over which it has influence; ſo that the
is a Meekneſs of Underſtanding, a Mee
neſs of the Will, and a Meekneſs of t
A

fections; all which muſt concur to make up the Meek and quiet ſpirit.

3. And firſt for the Meekneſs of the Underſtanding, it conſiſts in a pliableneſs to conviction, and is directly oppoſite to that ſullen adherence obſervable in too many; who judg of tenets not by their conformity to truth and reaſon, but to their prepoſſeſſions and tenaciouſly retain'd opinions, only becauſe they, (or ſome in whom they confide) have once own'd them; and certainly ſuch a temper is of all others the moſt obſtructive to Wiſdom. This puts them upon the chance of a Lottory, and what they firſt happen to draw, determines them meerly upon the priviledg of its precedency, ſo that had *Mahomet* firſt ſeiz'd them, his tenure would have bin as indefeſable, as Chriſts now. How great the force of ſuch prejudices are, we may ſee by the oppoſitions it rais'd againſt Chriſtian doctrine in groſs at its firſt promulgation; the *Jews* blind Zeal for the Traditions of their Fathers, engaging them in the murder even of that very Meſſias whom thoſe Traditions had taught them to expect, and after in the perſecution of that Doctrine which his Reſurrection had ſo irrefragably atteſted. And to juſtifie the propriety of this obſervation, tho thoſe I now write to, 'tis expreſſly affirm'd, *Acts* 13. 30.

That they made uſe of the zeal of the
male Proſelites for that purpoſe. *The* Je
*ſtirred up the devout and honourable* wom
*and raiſ'd a perſecution againſt* Paul *and* Ba
nabas. So that 'tis no unſeaſonable adv
to ſuch, to be ſure they ſee well their w
before they run too fierce a carriere in
otherwiſe the greateſt heat without ligh
does but reſemble that of the bottomle
pit, where flames and darkneſs do at on
cohabit.

4. But whilſt I decry this prejudic
ſtifneſs, I intend not to plead for its co
trary extreme, and recommend a
eaſie flexibility; which is a temper
equal, if not more ill conſequence then
former. The adhering to one opinion c
expoſe but to one error, but a mind th
lies open to the effluxes of all new tene
may ſucceſſively entertain a whole oce
of deluſions; and to be thus yielding,
not a Meekneſs but ſervileneſs of Unde
ſtanding. Indeed 'tis ſo great a weakn
of mind, that the Apoſtle ſinks it ſom
what below the impotence of women, a
reſembles it to that of Children, *Eph.* 4.
yet it ſeems the folly of ſome women h
levell'd them with Children in this matte
for the ſame Apoſtle takes notice of ſuch,
whom as he gives the Epithet of ſilly,
the latter part of the character ſpeaks the
in

corrigibly so, *ever learning and never able to come to the knowledg of the Truth*, 1 Tim. 3. 6. a deſcription which if we compare with our times, we muſt think prophetic. For how many inſtances hath this age given us of women led captive, who being either affected with the novelty, or ſeduced by the pretended zeal of a new Teacher, have given up their underſtanding to him: and for a while this ſtrong man has kept poſſeſſion, but when a ſtronger then he hath come it has fared as with him in the Goſpel, a louder zeal or a newer doctrine ſoon divides his ſpoils: and that by force of the very ſame principle, on which he ſet up, which within a while undermines the latter alſo, and ſo ſucceſſively; till the poor Proſelyte has bin hurried through all the amazes of wild error, and at laſt perhaps (like a palate diſtracted by too much variety) ſhe fixes upon that which at firſt ſhe moſt decried. This has bin eventually true in ſome, who ſetting out in the fierceſt deteſtation of Popery, have wandred ſo long like the blinded *Syrians*, 2 Kin. 6. 20. that they have at laſt found themſelves in the midſt of *Samaria*; by an inſenſible circular motion bin brought about to that Religion, from which alone they deſigned to fly. So little do itching ears know whither they may be carried: and in-

deed the ear when infected with that pru-
rient humor may vie Miſchiefs with the
tongue, which St. *James* tells us, *Chap.* 3. 15.
*is* (tho a little member) *a world of iniquity.*

5. 'Tis therefore the moſt important
concern of all, to fortifie that ſo aſſailable
part; but 'tis eſpecially ſo of women, not
only in reſpect of that natural imbecillity,
which renders them liable to ſeducement,
but alſo becauſe the opinion of their being
ſo, makes them particularly aim'd at by
ſeducers. For as he who is to put off adul-
terated wares, will chuſe the moſt unwary
chapman, ſo theſe Sophiſticators of Divi-
nity, deſire the moſt undiſcerning Audi-
tors. And truly that ſo many of that Sex are
ſo, I do not ſo much impute to any natu-
ral defect, as to the looſe notions they have
of Religion, of which they have perhaps
ſome general confuſed apprehenſions, but
have ſo little penetrated the depth of it, that
they know not why they are *Chriſtians*, ra-
ther then *Turks*, why of the Church of *Eng-
land*, rather then that of *Rome*, or *Geneva*.
And while they are thus unfixt, and have
no better principle then cuſtom and com-
pliance; they have nothing to anſwer to
any the groſſeſt deceit that can be obtruded
upon them, which for ought they know to
have conſider'd, may be as true as any-
thing they formerly profeſt. Now when
an

any one in this condition shall be assaulted, not only by the repeated opportunities of false teachers, but also by ingeminated threatnings of hell and damnation, she is like one awaked by the outcry of fire, and in that amaze will be apt to run whereever the first discoverer of her danger shall lead her.

6. I shall therefore most earnestly recommend it as the best Antidote against the poison of novel doctrins, to examin well the grounds of the old, for want of this it is that our Church has bin exposed to so many frivolous cavils, it being too incident to the perverse Pride of humane nature, to speak evil of things we understand not. And had our she-zealots first consulted from sober guides, and from them understood upon what grounds the Practice as well as Doctrine of our Church was founded, they could not so easily have bin carried away *by every Wind of Doctrine*, as the Apostle phrases it, *Eph.* 4. 14.

7. Indeed this is no more then common justice exacts, which forbids the condemning even the vilest malefactor unheard, (and unheard and not understood, are in this case terms equivalent) yet sure they owe somthing more to that Church from whose ministry themselves must confess to have derived their Christianity, in whose bosom

boſom they have been cheriſht, and conſe- fol
quently may plead a mothers right in the
them; ſo that unleſs poſſeſſion which for- ob
tifies Civil rights, deſtroy the Eccleſiaſtic, for
ſhe may challenge beſides that natural ju- ch
ſtice, (which is the common due of huma- ſh
nity) a parental reſpect and reverence, an
debt which is ſure very ill anſwered by no
thoſe, who caſt off her obedience before ve
they have at all conſidered what it is ſhe gr
commands. And if the abdicating a child be
be a thing ſo unnatural, as needs ſom very be
important cauſe to juſtifie it; the renounc- re
ing of a Parent muſt require a reaſon as far a
tranſcending that as the guilt does, if it be ſt
cauſleſs; and ſuch it muſt inevitably be in m
all, who for want of due examination m
ſuffers themſelves to be led into groundleſs u
prejudices and diſguſts. A

8. To prevent that guilt, and a multi- c
tude of others which ſpring from it; I muſt y
again repeat my Propoſal, that women of t
Quality (who are preſumed to want nei- p
ther Parts nor leſure for it) would a little c
look in the inſide of the Religion they pro- t
feſs; if it be a true one, 'twill bear the l
inſpection, truth never ſhunning the light;
if it be not, the diſcovery cannot be t
too early. And indeed among the many t
remarkable impreſſes of truth our Church
bears, this is one, that ſhe does not blind-
fold.

fold her Proſelytes, leaves them the uſe of their diſcerning Faculty, and does not by obtruding upon them an implicit belief, force them to lay down their Reaſon when they take up their Faith. And now why ſhould not Ladies ſpend a few of their many idle hours in this inquiſition. I mean not to embark them in a maze of controverſies, but only to diſcern thoſe plain grounds of Truth on which our Church builds; which if well digeſted, will prove a better amulet againſt deluſion then the reading whole *Tomes* of diſputations, more apt to diſtract then fortify their underſtandings. And had they thus don, had their minds bin ballaſted by ſober principles, ſo many of them had never made up the triumphs of ſo many and ſo various ſeducers.

And tho to ſuch this advertiſement may come too late (like aſſiſtance after a defeat) yet it may be a ſeaſonable caution to others; & to thoſe I offer it, as that very temper wherein conſiſts that rational Meekneſs of the underſtanding I would recommend to them; which is equally violated by a blind obſtinacy, or as blind a flexibility.

9. A ſecond ſort of Meekneſs is that of the Will, which lies in its juſt ſubordination, and ſubmiſſion to a more ſupream Autority, which in Divine things is the will of God; in Natural or Moral right

Reaſon;

Reason; and in humane Constitutions
command of Superiors: and so long as
Will governs it self by these in their
spective Orders, it transgresses not
Meekness requir'd of it. But experien
attests, that the Will is now in its dep
vation an imperious Faculty, apt to cast
that subjection to which it was design'
and act dependently from those moti
which should influence it. This G
knows is too common in all Ages, al Co
ditions and Sexes: but the Feminine
more especially under an ill name for
Whether that have grown from the lo
opinion conceived of their Reason, less a
to maintain its Empire, or from the mul
pli'd habitual instances themselves ha
given of unruly Wills, I shall not unde
take to determin; but either way 'tis, I a
sure, so great a reproach, as they should
very industrious to wipe off. And tru
I know nothing more incentive to that
deavor, then the having a right e
mate of the Happiness as well as Vertu
governable Will. How calmly do the
glid through all (even the roughest) even
that can but master that stubborn Faculty
A will resign'd to God's, how does it ene
vate and infeeble any calamity? Nay in
deed it triumphs over it, and by that co
junction with him that ordains it, may h
sai

aid to command even what it ſuffers. 'Twas a Philoſophical Maxim, that a wiſe moral man could not be injured, could not be miſerable. But ſure 'tis much more true of him who has that divine Wiſdom of Chriſtian reſignation, that twiſts and inwraps all his choices with God's, and is neither at the pains nor hazard of his own elections; but is ſecure, that unleſs Omniſcience can be deceived, or Omnipotence defeated, he ſhall have what is really beſt for him.

10. Proportionable (tho not equal) to this, is the happineſs of a Will regulated by Reaſon in things within its Sphere: 'tis the dignity of humane Nature, and that which diſtinguiſhes it from that of Beaſts. Yea, even thoſe grow more contemtible in their kinds, the farther they are removed from it. The ſtupid ſturdineſs of an Aſſe has render'd it Proverbial for folly, when the tractableneſs of other Animals has temted ſom to liſt them among rationals. Beſides, reaſon affords ſomthing of a Baſis and Foundation for the Will to bottom on. He that governs himſelf by reaſon (that being ſtill the ſame) will act equally and conſonant to himſelf; but he that does a thing this moment, only becauſe he will, may the next have as weighty an argument to do ſomthing quite con-

trary

trary; and so may spend his whole
in unravelling his *Spiders webs*, as the
phet rightly calls the vain designs of
brutish men, *Isa.* 59. 5. Not to speak
those recoilings and upbraidings of
rational faculties, which are the uneasie
tendants of those who resist its more di
admonitions; there is nothing expose
more secular ruins. An ungovernable
is the most precipitous thing imagina
and like the Devil in the Swine, hu
headlong to destruction; and yet depri
one of that poor reserve, that faint co
fort of the miserable, pitty; which will
be so much invited by the misery, as a
ted by that wilfulness which caused
Nay indeed, so little can such persons
pect the compassion of others, that 'tw
be hard for them to afford themselves th
own: the consciousness that their ca
mities are but the issues of their own p
verseness, being apt to dispose them m
to hate then pitty. And this is no small
cumulation of wretchedness, when a m
suffers not only directly, but at the
bound too; reinflicts his miseries up
himself by a grating reflection on his o
madness. Yea, so great an aggravation
it, that even Hell it self is enhaunced a
compleated by it; all the torments th
being edged and sharpned by the wo

remembrance, that they might once have been avoided.

11. In the laſt place, a Will duly ſubmiſſive to lawful Superiors, is not only an amiable thing in the eyes of others, but exceedingly happy to ones ſelf; 'tis the parent of peace and order both public and private. A bleſſing ſo conſiderable, as very cheaply bought with a little receding from ones own will or humor, whereas the contrary temper is the ſpring and original of infinit confuſions, the grand incendiary which ſets Kingdoms, Churches, Families in combuſtion; a flat contradiction not only to the Word, but even the Works of God; a kind of Anticreative power, which reduces things to that Chaos from whence God drew them. Our age has given us too many and too pregnant inſtances of its miſchievous effects, which may ſerve to enhaunce the value of that governable malleable temper I now recommend. And as a Will thus reſign'd to Reaſon and juſt Autority, is a felicity all rational natures ſhould aſpire to; ſo eſpecially the feminine Sex, whoſe paſſions being naturally the more impetuous, ought to be the more ſtrictly guarded and kept under the ſevere diſcipline of reaſon; for where 'tis otherwiſe, where a woman has no guid but her Will, and her Will is

nothing

nothing but her Humor, the event is sure
be fatal to her self, and often to others al

12. And the hazard of this renders t
other restraint of the Will, I mean that
obedience to Superiors, a very happy i
position, tho perhaps 'tis not alwa
thought so, for those who resist the gove
ment of Reason, are not very apt to sub
to that Autority. Yet sure God and
ture do attest the particular expediency
this to women, by having placed that
in a degree of inferiority to the other. N
farther, it is observable, that as there
but three states of life, through which t
can regularly pass, *viz.* Virginity, M
riage, and Widowhood, two of them
states of subjection, the first to the par
the second to the husband; and the th
as it is casual, whether ever they arriv
it or no, so if they do, we find it by
himself reckon'd as a condition the
desolate and deplorable. If I should
this happens upon that very score
they are left to their own guidance, the
wracks of many would too much jus
the gloss; but however, it evinces,
God sets not the same valu upon their
ing masterless, which some of them
whilst he reckons them most misera
when they are most at liberty.

13. And since Gods assignation has
de

determined ſubjection to be the womens lot, there needs no other argument of its fitneſs, or for their acquieſcence. Therefore when ever they oppoſe it, the contumacy flies higher then the immediat ſuperior, and reaches God himſelf. And I am apt to think there would not many of that timorous ſex dare ſo far, were it not for ſome falſe punctiloes of honor, which (like thoſe among our Duelliſts) have impoſed themſelves. Theſe repreſent Meekneſs and Submiſſion as a ſilly ſheepiſh quality unfit for women of breeding and ſpirit: whilſt an imperious obſtinacy paſſes for nobleneſs and greatneſs of mind. But alas they are wofully miſtaken in their notion of a great ſpirit, which conſiſts in ſcorning to do unworthy and vile things, and couragiouſly encountering the adverſe events of life, not in ſpurning at duty, or ſeeking to pull themſelves from that Sphere where the divine Wiſdom hath placed them. No ſure, ſtubbornneſs is the mark only of a great ſtomac, not of a great mind; and the cruelty of a coward may as well denominat him valiant, as the ungovernableneſs of a woman can ſpeak her generous.

14. In this I preſume I ſpeak the common ſenſe of all, for what value ſoever they put upon themſelves, nothing renders them leſs acceptable to others; an imperious

perious woman being a plague to her
latives, and a deriſion to ſtrangers,
and a torment to her ſelf. Every the le
contradiction (which a meek perſon wo
paſs over inſenſibly ) enflaming ſuch
unruly temper, and tranſporting her to ſu
extravagances, as often produce very m
chievous effects. On the other ſide, if
be humor'd and complied with, that ſer
only to make her more inſolent and
tolerable; makes her humors to grow
ſuch a height, that ſhe knows not
ſelf what would pleaſe her, and yet expe
that others ſhould: ſo that to ſuch a d
we may apply what *Hannibal* ſaid of *M*
*cellus*, that if he were vanquiſhed, he ne
gave reſt to himſelf, nor if he were vic
rious, to others: Certainly the uneaſi
of a perverſe ſpirit is ſo great, that co
ſuch come but to compare it with
calm and happy ſerenity of Meekneſs
Obedience, there would need no o
Lecture to commend them to their eſt
or practice.

15. The laſt branch of Meekneſs is
of Affections, and conſiſts in reduc
the paſſions to a temper and calmneſs,
ſuffering them to make uproars withi
to diſturb ones ſelf, nor without to
diſquieting of others, and to this regul
on Meekneſs is generally ſubſervient.

bec

becauſe the correcting of ſom particular paſſions are more immediatly aſſignable to other vertues, I ſhall inſiſt only upon that, on which this has a more direct and peculiar influence, I mean Anger, a two edged paſſion, which whilſt it deals its blows without, wounds yet more fatally within. The commotion and vexation which an angry man feels, is far more painful then any thing he can ordinarily inflict upon another: herein juſtifying the Epithet uſually given to Anger, that it is a ſhort madneſs, for who that were in his right wits, would incur a greater miſchief to do a leſs. It is indeed ſo great a diſtemper of the mind, that he that is poſſeſt with it, is incompetent for any ſober undertaking, and ſhould as much be ſuſpended from acting, as one in a Phrenſy or Lunacy. This was the judgement and practice too of *Plato*, who going to chaſtiſe a ſervant, and finding himſelf grow angry, ſtopt his correction, a friend coming in and asking what he was doing, *puniſhing* replies he, *an angry man*, as thinking himſelf unfit to diſcipline another, till he had ſubdued his own paſſion. Another time his ſlave having offended him, *I would beat thee, ſaies he, but that I am angry.* It were endleſs indeed to recite the black Epithets given by all Moraliſts to this vice. It ſhall ſuffice to take the ſuf-

frage

frage of the wiſeſt of men, one that had
quainted himſelf to *know madneſs and fo*
Eccl.1.17. and we find it his ſentence,
*anger reſts in the boſom of fools*, Eccl.7.11.

16. And what is thus univerſally un
coming to human nature, cannot ſure
leſs indecent for the gentler Sex: 'tis
ther more ſo, every thing contracting
much more of deformity, by how m
it recedes from its proper kind. Now
ture hath befriended women with a m
cool and temperate conſtitution, put
of fire and conſequently of choler, in th
compoſitions; ſo that their heats of t
kind are adventitious and preternatu
rais'd often by fancy or pride, and ſo b
look more unhandſomly, and have le
pretence to veil and cover them. Beſi
women have a native feebleneſs, una
to back and aſſert their angers with a
effective force, which may admoniſh th
'tis never intended they ſhould let looſe
that paſſion, which nature ſeems by t
very unability to have interdicted the
But when they do it, they render the
ſelves at once deſpiſed and abhor'd; n
thing being more ridiculouſly hateful, th
an impotent rage.

17. But as the moſt feeble inſect m
ſomtimes diſturb, tho not much hurt
ſo there is one feminine weapon whi

as 'tis alwayes ready, ſo proves often troubleſom, I mean the tongue, which, tho in his loudeſt clamors can naturally invade nothing but the ear, yet even that is a moleſtation. The barking of a dog, tho we are ſecure he cannot bite, is a grating unpleaſant ſound; and while women ſeek that way to vent their rage, they are but a ſort of ſpeaking brutes, and ſhould conſider whether that do not reflect more contempt upon themſelves, then their moſt virulent reproaches can fix upon others.

18. But ſome things have had the luck to acquire a formidableneſs no body knows how, and ſure there is no greater inſtance of it, then in this caſe. A clamorous woman is lookt on, tho not with reverence, yet with much dread, and we often find things done to prevent or appeaſe her ſtorms, which would be denied to the calm and rational deſires of a meeker perſon. And perhaps ſuch ſucceſs have not bin a little acceſſory to the fomenting the humor; yet ſure it gives them little cauſe of triumph, when they conſider how odious it makes them, how unfit (yea intollerable) for human ſociety; let them take the verdict of *Solomon* who declares *it better to dwell*, Pro. 25. 24. *in a corner of a houſe top, then with a brawling woman in a wide houſe.* Nor does the ſon of *Sirach* ſpeak leſs ſharply

ſharply tho more ironically, *Eccl.* 18.
*A loud crying woman and a ſcold, ſhall*
*ſought out to drive away the enemy.* And
he taxes the feminine vices impartially
nough, yet there is ſcarce any of th
which he more often and more ſeveru
brands then this of unquietneſs: It ſeem
'twas a thing generally lookt on, as very
ſufferable; as appears by *Socrates*,
when he deſign'd to diſcipline himſelf
perfect patience and tolerance, knew
better way of exerciſe, then to get a ſhr
to his wife, an excellence that may perha
again recommend a woman, when we
to an age of Philoſophers; but at pre
'twill be hard for any of our *Xantippe*
find a *Socrates*; and therefore that qua
is as deſtructive to their intereſts in gen
husbands, as it is to the husbands q
when he is got. But I preſume I needſ
declame farther againſt this fault, which
ſuppoſe cannot be frequent among th
rank of women to whom this tract is
tended: for if neither moral nor divi
conſiderations have prevented it, yet pro
bably civility and a gentle education ha
a ſcold being a creature to be lookt for
ly in Stalls and markets, not among perſo
of quality. Yet if there be any that ha
deſcended to ſo ſordid a practice, they h
ſo far degraded themſelves that they

not to wonder it others ſubſtract that re-
ſpect, which upon other accounts they
might demand.

19. And to ſuch I ſhould recommend
the uſual method of Phyſic, which is to
cure by revulſion, let that ſharp humor
which ſo habitually flows to the tongue,
be taught a little to recoile, and work in-
ward; and inſtead of reviling others, diſ-
cipline and correct themſelves: let them up-
braid their own madneſs, that to gratifie
an impotent, nay a moſt painful paſſion,
have degenerated from what their nature,
their qualities, their education, deſign'd
them. And if they can thus reverſe their diſ-
pleſures, 'twill not only ſecure others from
all their indecent aſſaults, but it will at
laſt extinguiſh them: for anger is corro-
ſive, and if it be kept only to feed upon it
ſelf, muſt be its own devourer; if it be per-
mitted to fetch no forrage from with-
out, nor to nouriſh it ſelf with ſuſpicions
and ſurmiſes of others, nor to make any
ſallies at the tongue, it cannot long hold
out.

20. And how much they will herein con-
ſult their intereſt and their reputation too,
they may be taught by *Solomon*, who
makes it the deſtinctive *ſign of a fooliſh wo-
man to be clamorous*, *Prov.* 9. 13. whereas
when he gives the character of his Excel-

lent woman: he links Wisdom and Gen
ness together, *she openeth her mouth w*
*Wisdom, and in her tongue is the law of k*
*ness*, Prov. 31. 26. If this verdict may be
mitted (as sure it ought, whether we co
sider his wisdom, or dear-bought ex
rience in women) it will confute the co
mon plea of querulous spirits, who think
seem insensible of any the least provoc
on, is to appear silly and stupid; tho t
if it were so, 'twould be full as eligible
to appear mad and raving, as they co
monly do in the transport of their fury.

21. To conclude, Meekness is so a
able, so indearing a quality, and so pe
liarly embellishing to women, that did
but all consider it with half the atten
they do their more trivial exterior orn
ments, 'twould certainly be taken up as
universal mode, in all the several vari
ons of it this Section has represented.

## SECT. III.

### *Of Compassion.*

1. OF near Affinity to the Vertu
Meekness, is that of Mercy
Compassion, which indeed can s
thrive in any place where the former h

prepared the soil: Anger and Obstinacy being like that rough East-wind which brought the Egyptian Locusts, *Exod.* 10.13 to eat up every green thing in the Land. A mind harrassed with its own impatiency is not at leisure to observe, much less to condole the calamities of others. But as a calm and clear day befriends us with a more distinct prospect of distant Objects; so when all is quiet and serene within us, we can then look about us, and discern what exigencies of others invite our pitty.

2. I need not say much to raise an estimate of this Vertu, since 'tis so essential to our Nature, so interwoven in the composition of Humanity, that we find in Scripture phrase, compassion is generally seated in the most inward sensible part of our frame, the bowels, so *Col.* 3. 12. *Put on therefore bowels of mercy*; and *Phil.* 2. 1, *Bowels and mercies.* So that a cruel ruthless person unmans himself, and is by the common vote of mankind to be listed among brutes; nay, not among the better, but only the more hateful, noxious sort of them.

3. But this is yet more unnatural in the female Sex, which being of softer mold, is more pliant and yielding to the impressions of pitty, and by the strength of fancy redoubles the horror of any sad object; yea

ſo remarkable is this tenderneſs, that G
when he would moſt magnify his o
compaſſion, illuſtrates it by that of w
men, as the higheſt human inſtance.
deed ſuch a propenſion have women
commiſeration, that they are uſually ta
with an exceſs in it; ſo that any imp
dent lenity is proverbially called, A W
maniſh Pitty, and therefore it may
thought an impertinence to exhort them
that which they can ſcarce avoid. Bu
this I anſwer; firſt, that in this degener
age, 'tis no news to ſee people violate th
inſtincts, as well as their duties, and
worſe then their nature inclines them; m
ſins being committed even againſt
grain, and with violence to conſtitution
4. Yet ſecondly, 'tis not a meer melt
of the eyes, or yerning of the bowel
deſign to recommend: Alas, their t
will not be drink to a thirſty ſoul, nor
ſhivering at his nakedneſs cloath him.
is ſuch an inſignificant mercy as S. *J*
deſcribes, ſaying to a brother or ſiſter,
*warmed, be ye filled, but not giving t*
*things needful to the body*, C. 2. 16. Ind
ſhe that weeps over thoſe diſtreſſes ſhe
not relieve, might have bin fit to be
ter'd into the liſt of the mourning
men among the Jews and Heath
who were hired to make up the Tr
po

pomp of Funerals with their mercenary sorrow, but had no real concern in that loss they seemed to bewail. 'Tis therefore a more active sort of compassion to which I would invite them; and yet for method sake I shall consider it under two distinct Heads, Giving, and Forgiving.

5. By Giving, in this place, I mean not a general liberality, (tho that prudently bounded, is an excellence well becoming Persons of fortune) but only such a Giving as terminates upon the needy, and is applied to succor their indigencies. To give to those from whom they may expect returns, may be a design, but at the best can be but generosity and frankness of humor. 'Tis only then mercy (as Christ himself has defined it) when it is to those from whom they can *hope for nothing again*.

6. And in this Vertu women have in former Ages eminently excelled, yea so essential was it, that we find *Solomon* thought not their character compleat without it, but numbers it among the properties of his Vertuous Woman, *Prov.* 31. 20. *She stretcheth forth her hand to the poor, and reacheth her hand to the needy.* And it is a little observable, that after he has describ'd her Industry and Diligence for the acquiring of Wealth, this is set in the front

of her disbursments, as the principal
she made of it; and precedes her pro
ing Scarlet for her Houshold, or fine L
nen and Purple for her self, v. 21, 22.
application is very obvious, and ad
nishes all that own the same Title of Ve
ous Women, to prefer the necessities o
thers before their own superfluities and
licacies. Nay, if they look farther; and c
sider who it is that is personated in
poor, that begs in every needy distress
pliant, and that will finally own every
of mercy as don to himself: methinks
should sometimes think fit to sacrifice
their most moderate enjoyments to
charity; be ashamed to serve themselves
fore their Savior, or let him stand n
and hungry, whilst they are solacing
that which would relieve him.

7. But how then shall they answ
who suffer him to be supplanted, no
their needs, but excesses; who have so
voted their hearts and purses to vanity
luxury, that they have neither will
power to succour the wants of others? H
unequal and disproportionate is it,
those who study to fling away money u
themselves, cannot be temted by any
portunity and distress, to drop an
to the poor? what a prepostrous
is it to see a Lady, whose gay Attire g

her the glittering of the Sun, yet have nothing of its other properties, never to cheer any drooping, languishing creature by her influence? 'Tis the counsel of the son of *Sirach*, *not to give the poor any occasion to curse thee*, Eccluſ. 4. 5. But ſure ſuch perſons do it, if the poor happen not to have more Charity then they exemplify to them. For when they ſhall find ſuch hard hearts under ſuch ſoft raiment, ſee them beſtow ſo much upon the decking their own bodies, and do nothing towards the neceſſary ſupport of theirs; 'tis a ſhrewd trial of their Meekneſs. Poverty is apt of it ſelf to imbitter the ſpirit, and needs not ſuch an additional temtation.

8. Nay farther, when a poor ſtarving wretch ſhall look upon one of theſe gay creatures, and ſee that any one of the baubles, the looſeſt appendage of her dreſs; a fan, a buſk, perhaps a black patch, bears a price that would warm his emty bowels; will he not have ſharp incitations not only to execrate her pride, and his own poverty, but conſequently to repine at the unequal diſtribution of Providence, and add ſin to his miſery? The denial therefore of an alms may be a double cruelty, to the ſoul as well as to the body. 'Tis ſaid of *Xenocrates*, that a chaſed Bird flying to his boſom, he reſcued it with much ſatisfacti-

on, saying he had not betraid a suppli
but this is in that case reverst, and in
higher instance; for what can be more
betraying of a suppliant then in stead
supplying his wants, to rob him of his
nocence, and be his snare in lieu of his
fuge? This is a consideration I wish m
deeply impreſt upon the women of
Age; and truly 'tis their concern it sho
be so; for since at the last day the inq
shall be so particular upon this very thi
'tis but necessary they should examin h
they are fitted to pass that test.

9. Let them therefore keep a prep
tory audit within their own breſt, re
upon the expences of their vanity, w
the delicacy of their food, what the
ness and variety of their clothes, nay w
the meer hypocrisies of their dress, in
hair, and complexion has cost them;
which they may also add the charg
their recreations and divertisements, t
costly arts of chasing away that ti
which they will one day wish to recal
them I say compute all this, and then
front to it the account of their charity, a
much fear the latter will with many
them be comparatively as undiscerna
as *Socrates* found *Alcibiades*'s lands in
Map of the whole world, be so perf
ly overwhelm'd, that it will appear h

in their own sight, and nothing in Gods.

10. For if the poor Widows mite acquired a valu meerly from her poverty, that she had no more; by the rule of contraries we may conclude, how despicable the scanty oblations of the rich are in Gods account. If even their liberality who gave much, was outvied by a farthing, *Mar.* 12. 41. to what point of diminution must their niggardly offerings, who gave little, be reduced? especially when they shall be compared with the numerous and costly sacrifices they make to pride and luxury; nay I wish some were not guilty of more then the disproportion, even the total omission of charity, that in a multitude of Taylors bills cannot produce the account of one Garment for the poor, that amidst the delicacies of their own diet (nay perhaps of their dogs too) never order'd so much as the crumbs of their Table to any hungry *Lazarus.* But let all such remember, that there will come a time, when one of *Tabitha's* coats, *Acts* 9. 39. will be of more valu then all their richest Wardrobes, tho they could number Gowns with *Lucullus's* Cloaks, which the *Roman* Story reports to be 5000, and that when their luxurious fare shall only feast the worms, and render them paslive in that Epicurism they acted before, they will wish they had

made the bellies of the poor their refect
and by feeding them nouriſhed themſel
to immortality.

11. Let this I ſay be ſeriouſly remem
ber'd now, leſt hereafter they fall und
the ſame exprobrating remembrance wi
the rich man in the Goſpel, Luke 16. *
*Remember that thou in thy life-time receiv
thy good things, and* Lazarus *that which
evil; but now he is comforted and thou art t
mented.* A Text which St. *Gregory* profe
was ever ſounding in his ears, and m
him look with ſuſpicion and dread u
that grandeur to which he was adva
ed, as fearing it might be deſign'd as
final reward. With what terror then m
thoſe look upon their preſent good thi
who by ingroſſing them wholly to the
ſelves, own them as their entire portion,
implicitly diſclaim their ſhare of the
ture? For to that none muſt pretend, w
receive their tranſitory goods under
other notion, then that of a Steward
Factor: as we may ſee in the parabl
the Talents, where thoſe that had the
ward of the five and ten Cities, were
ſuch as had conſumed their Talents w
their own riot and exceſſes, but ſuch as
induſtriouſly emploied them accordin
the deſign of their Lord: and if it ther
ged ſo ill with the meer unprofitabl
w

vant, who had horded up his Talent, what shall become of those, who squander away theirs, and can give no account either of use or principal?

12. Were these considerations duly laid to heart: we might hope to see some of the primitive charity revive, when women of the highest rank converted their ornaments and costly decking into clothing for the poor', and thought no retinue so desirable, so honourable as a train of Almsfolks: But I speak improperly, when I make the poor their attendants, for indeed they rather attend the poor, did not only order the supply of their wants, but were themselves their ministers, waited about their sick beds, dress't their most loathsom ulcers, and descended to all the most servile offices about them.

13. But these were such hights, such transcendencies of mercy, as required a deeper foundation of humility then will now be often met with: yet let me take the occasion to say, that it may be a good managery of a charity to act (as far as they can) personally in it. For besides that it prevents some abuses and frauds, which deputed agents may sometimes be temted to, they pay God a double tribute in it of their persons as well as their fortunes: next they bring themselves into acquain-

tance

tance with the poor, and by that me
correct those contemts and nice disdai
which their own prosperity is too ap
create: farther yet, they excite their o
compassion, which being a motion of t
sensitive part of the mind, cannot be sti
red so effectually by any thing, as by t
presence of the object, the most pathe
tragical description of a distress, being
able to affect us half so much as one oc
lar demonstration. Lastly, 'tis an
means to increase their thankfulness to A
mighty God, whose bounty to themsel
must needs make a deeper impress
when 'tis compared with the necessito
condition of others; for things are b
illustrated by their contraries: and
too observable in our depraved nature, th
we valu not things by their real positi
worth, but comparatively as they exc
others, nor never make a right estimate
what we enjoy; till our own or othe
wants instruct us:

14. Upon all these considerations it m
be a very becoming useful circumstan
in any charitable ministery to be then
selves the actors; and to that end 'twill b
a very commendable industry to qualif
themselves to be helpful to the poor in
many instances as they can; not only open
ing their purses, but dispensatories too, pro
viding

viding medicines for such as either by disease, or casualty want that sort of relief. A charity which I doubt not is practised by many, and I wish it were by more, that our nicer Dames who study only Cosmetics for themselves, would change the Scene, and instead of repairing or disguising their own complexions, study the restauration of their decrepit patients limbs. And sure tho it be a less fashionable, 'tis a much better sight to see a Lady binding up a sore, then painting her face; and she will cast a much sweeter savour in Gods nostrils, with the smell of unguents and balsoms, then with the most exquisit odors and perfumes. For since God professes *Esay* 1. that that very *incense* which was design'd as a part of his Worship was *an abomination to him*, because not accompanied with the acts of Mercy: we cannot think he will better like of those, which have no higher aim then delicacy and sensuality.

15. But besides this part of mercy in giving, there is another, that of forgiving; which may happen to be of a larger extent then the former: for whereas that was confin'd to the poor, this has no such limits, but as it is possible to be injured by persons of all ranks, so this pardoning mercy is to reach equally with that possibility. This is that part of Charity which we pecu-

liarly

liarly call Clemency, a Vertu which
only Christianity but Morality rec
mends. The ancient *Romans* had it in
veneration, that they number'd it not
among Vertues but Deities, and built
Temple: and they were somwhat tow
the right in it, for it was, tho not God,
so eminent an attribute of his that noth
can more assimilate man unto him.

16. There are many Heroic acts of
kind to be met with among the Ver
ous Heathens. *Lycurgus* not only forg
*Alcander* who had struck out his eye,
entertain'd him in his house, and by
gentle admonitions reclaim'd him from
former vicious life. *Aristides* being a
signal services and without crime, unju
ly banished by his Citizens, was so
from acting or imprecating against the
that at his departure from *Athens* he solem
ly prayed the Gods, that they might ne
by any trouble or distress be forced to
call him. So *Phocion* being unjustly co
demned, left it as a solemn charge to his
*Phocas*, that he should never revenge
death. A multitude of the like examp
might be produced, but we need not bo
row light from their faint Tapers, when
have the Sun beams, I mean the Sun
righteousness our blessed Savior, who as
has recommended his grace by his prec

so he has signally exemplified it to us in his practice; the whole design of his descent to earth being only to rescu his enemies from destruction; and as every part of his life, so the last Scene of it was particularly adapted to this end, and his expiring breath expended inmediating for his crucifiers; *Father forgive them*, Luk. 23. 34. And this copy of his was transcribed by his first followers, the Primitive Christians in their severest Martyrdoms praying for their persecutors.

17. Thus are we in the Apostles phrase *compassed about with a cloud of witnesses*, Heb. 12. 1. of eminent examples, which ought to have a forcible influence upon all, but methinks should not fail to have it on that Sex, whose native tenderness prediſposes them to that Vertu, and who need but swim with the stream of their own inclinations. How can we think that their melting eyes should ever sparkle fire, or delight in spectacles of cruelty, that their flexible tender hearts should turn into Steel or Adamant, be uncapable of all impressions of Pitty? Yet God knows such changes have too often bin seen: women have not only put off that softness peculiar to them, but the common instincts of humanity, and have exceeded not only savage men, but beasts in cruelty. There have bin

bin too frequent instances of the implac
malice, and insatiable cruelties of wom
I need not call in the aid of Poetique fi
on, and tell them of *Clitemnestra*, *Me*
or the *Belides*, with hundreds of othe
celebrated as instances of Heroic wicka
ness. There are examples enough in mo
authentic Stories. The *Roman Tullia*, p
*Persian Paysatis*; and that we may
pass by the sacred Annals, *Jezebel* b
*Athalia*. I forbear to multiply exampl
this kind, of which all ages have prod
ed some so eminent, as have render'd it
common observation, that no cruelty
ceeds that of an exasperated woman: and
is not much to be wonder'd at, since
thing can be so ill in its pristine stat
that which degenerates from a better.
enmity we know so bitter, as that of a
nated friends; no such persecution as
of Apostats, and proportionably no such
rity as that of a perverted mildness. So
the Poets were not much out, who as
represented the Graces under the figure
women, so the Furies too: and since
in their election which part they will
they ought to be very jealous over the
selves. The declinations to any vice are
dual, somtimes at first scarce discernab
and probably the greatest monsters
cruelty, would at the beginning have
test

plac ested those inhumanities which afterwards they acted with greedinesse.

e fi 18. It concerns them therefore to ward
*Me* those beginnings whose end may be so fa-
oth tal. She that is quick in apprehending an
vick affront, perhaps will not be so quick in
n m dismissing that apprehension; and if it be
*lia*, permitted to stay 'twill quickly improve;
ay twenty little circumstances shall be su-
*bel* born'd to foment it with new suspicions till
pleat last it grow to a quarrel; from thence to
rod hatred, from that to malice, and from that
'd to revenge: and when that black passion
ty has overspread the mind, like an Egyptian
an darkness it admits no gleam of Reason or
e Religion, but hurries them blindfold to
at their own ruine often as well as others.

. 19. Let none think this only a fancy or
f a scheme of discourse, there have bin too
s th many tragical experiments of its truth: how
ch many men have bin mortally engaged up-
o th on no weightier original, then the spleen
s th of a woman? the frantic notion of honour
re among our Duellists fitly corresponding
e with the as frantic impulses of feminine re-
l a venge, and any imaginary injury (or per-
ne haps but just imputation) to the Lady,
g obliging her gallant to rush upon the most
bl real sin and danger. A madness somthing
s beyond that which the Romances describe
d of Knight Errantry; for that generally
st is

is for the relief of distressed Damsels; this is only to humor the too prosperous ones; the insolent and proud. Those therefore that have observed the common occasions of Duels, have not unfitly divided them between Wine and Women; it being hard to say which is the most intoxicating and besotting. The Son of Sirach couples them together, *Eccluſ.* 19. 2. *Wine and Women will make men of underſtanding fall away.* The many modern examples of this miſchief, as it ſhould ſtrike an extreme terror into thoſe Women who are bin any way acceſſary to the death, or danger of any man; ſo it is juſt matter of caution to all ſo to regulate their Paſſions that they never come within diſtance of implacability; for if once they arrive there themſelves can give no ſtop.

20. In order to this, 'twill be well to conſider at the firſt incitation, what their ground is; perhaps ſometimes they are angry (as the Galatians were at St. Paul, *Gal.* 4. 16.) *at thoſe that tell them the truth*; ſom ſcandalous, or at leaſt ſuſpicious behavior, may have engaged a friend to admoniſh them; (an office that has ſometimes proved very fatal; thoſe commonly that have moſt guilt having leſs patience to hear of it.) And if this be the cauſe, 'tis the greateſt injuſtice in the world to make that a qua

quarrel which is really an obligation: and therefore instead of maligning their Monitor, they ought to thank and reverence him. Nay, tho the accusation be not with that candid design, but be meant as a reproach; yet if it be true, it should not excite anger at their accusers, but remorse, and reformation in themselves.

21. It was the saying of a Wiseman, that he profited more by his enemies, then his friends; because they would tell him more roundly of his faults: and this is excellently improved by *Plutarch*, in his Tract, Of the benefits to be reap'd from Enemies: so that even a malicious acculation may be a kindness, and consequently ought not to be repaid with an injury. But suppose, in the last place, that the aspersion be not only unkind, but untru, it will not even then be safe to let loose to their indignation: first in respect of Prudence, an angry vindication serving the design of the enemy, and helping to spread the calumny; whereas a wise neglect and dissembling does often stifle and suppress it. Secondly, in respect of duty, for all that own themselves Christians, must confess they are under an obligation to forgive, and not to revenge. Now if they intend to pay a real obedience to this Precept, 'twill be the more easie, the sooner they set

to it. He that ſees his houſe on fire, wi
dally with the flame, much leſs blow
exrend it, reſolving to quench it at laſt.
anger is as little to be truſted; whi
once throughly kindled, will ſcare
pire but with the deſtruction of the ſu
it works on.

22. Let therefore the diſoblig'd not
back upon the injury, but forwar
thoſe miſchiefs which too ſharp a re
ment may betray them to: let them
ſider. that the boiling of their blood
finally cauſe the effuſion of anothers,
wrath may ſwell into murder. If
would do thus, and inſtead of thoſe
nifying optics wherein they view
wrong, make uſe of the other end o
perſpective, to diſcern the diſmal eve
diſtance; it would ſure fright them
any nearer approch, would keep t
within thoſe bounds which their duty
ſcribes them; and thereby acquaint t
with a much greater, and more ingen
pleſure then their higheſt revenge can
them; I mean that of forgiving inju
and obliging the injurious. This is a
ſure ſo pure and refined, ſo noble
heroic, that none but rational natures
capable of it; whereas that of ſpigh
revenge (if it can be called a pleſure)
meer beſtial one; every the moſt con

ble Animal can be angry when 'tis molested, and endeavor to return the mischief.

23. It should therefore, methinks, be an easie determination, whether to embrace that clemency and compassion which we see exemplified in the wisest and best of men, nay in the Omniscient, Immortal God, or that savage fierceness of the ignorest creatures. This is certain, that no woman would be content to assume the outward form of any of those; why then should they subject their nobler part; the mind, to such a transformation? For, as there are no monsters so deformed, as those which are compounded of man and beast: so among them all, nothing can be more unnatural, more odious, then a Woman-tiger. I conclude all with the advice of Solomon, *Prov.* 17. 14. *The beginning of strife is as when one letteth out water: therefore leave off contention before it be medled with.* When once a breach is made upon the spirit by immoderate anger, all the consequent mischiefs will flow in, like a rapid stream when the banks are broken down; nor is there any way to prevent it, but by keeping the bounds entire, preserving that tenderness and compassion which God and Nature do equally inforce and recommend.

SECT.

## SECT. IV.

### *Of Affability.*

1. IN the next place we may reckon Affability and Courteſie, which as amiable in all, ſo it is ſingularly ſo in men of Quality, and more univerſally ceſſary in them then in the other Sex; men have often charges and employ which do juſtifie, nay perhaps require what of ſternneſs and auſterity; but men ordinarily have few or no occa of it, and thoſe who have well digeſted former Lectures of Meekneſs and Com ſion, will not be apt to put it on unnec rily. Now Affability may be conſid either as a meer human Accompliſhm or as a divine Vertu; in either no 'tis commendable; but 'tis the latter gives it the higheſt Excellence and fection.

2. To begin with the firſt notion we may take an eſtimate of its worth its Cauſe, and by its Effects. For its Ca it derives it ſelf either from a native dor, and generoſity of mind; or fro noble and ingenious Education, or ſo thing jointly from both; and theſe a good originals as any thing meerly m

an flow from. And that these are indeed
s sources common experience will attest:
hose of the greatest Minds, and best ex-
ractions, being usually most condescend-
ng and obliging; whereas those of most
bject Spirits and Birth, are the most in-
ulting and imperious. *Alexander* the
Great, tho terrible in the field, yet was of a
gentle, complaisant conversation, familiar-
y treating those about him: yet *Crispinus*,
*Narcissus*, *Nymphydius*, and other enfran-
chised bondmen, we find insolently tramp-
ing upon the Roman Senators and Con-
suls. 'Tis therefore a great error for Per-
sons of Honor, to think they acquire a re-
verence by putting on a supercilious gravi-
ty, looking coily and disdainfully upon all
about them; 'tis so far from that, that it
gives a suspicion that 'tis but a pageantry
not greatness, some mushrome newly sprung
up, that stands so stiff, and swells so much.
But instead of teaching others to keep their
distance, this fastidious disdain invites
them to a closer inspection, that if there be
any flaw either in their life or birth, 'twill
be sure to be discovered there being no such
searching inquisitor as curiosity, when 'tis
prompted on by a sense of contempt.

3. On the other side, if we consider the
effects of Courtesie, they are quite contra-
ry; it endears to all, and often keeps up a

Re-

Reputation in ſpight of many blemiſh
a kind look or word from a Superior
ſtrangely charming, and inſenſibly ſt
away mens hearts from them. This
Wiſe man refers to *Eccluſ.* 18. 16. whe
prefers a Word before a Gift. And
*Plutarch*'s obſervation of *Cleomones* Ki
*Sparta*, that when the Grecians comp
his Affability and eaſineſs of Acceſs
the ſullen ſtate and pride of other Pri
they were ſo enamored with it that
judged him only worthy to be a King.
as there is no certainer, ſo alſo no che
way of gaining love: a friendly ſalut
on is as eaſie as a frown or repr
that kindneſs may be preſerved by
which if once forfeited, will not at
greater price be recovered.

4. Beſides, when human viciſſitud
conſidered, it may be a point of pru
dence too; the greateſt Perſons may
times want aſſiſtance from the meane
nay ſomtimes the face of affairs is
changed, and the wheel of Fortune
them loweſt that were uppermoſt,
proportionably elevates the meaneſt.
wiſdom therefore ſo to treat all, as to
no impreſſions of unkindneſs, ſince
ſo deſpicable, but may poſſibly at
time or other have an opportunity to
taliate. 'Twas therefore a prudent a

as an equitable resolution of the Emperor, who said he would so entertain the addresses of his subjects; as if he were a subject he would wish the Prince should entertain him: A rule very worthy to sway all persons of Honour in their entercourse with others. And since even among Persons upon Command there are degrees, and she which is superior to one, is inferior to another; they have a ready way to compare the civility they pay, with that they expect. Let therefore one who meets with a cheold, neglectful Treatment from any above her, examin her own resentments, and then reflect, that if she give the like to those below her, they will doubtless have the same sense; and therefore let her resolve never to offer what she so much dislikes to bear: and he that does thus, that makes such inferences, will convert an injury into a benefit; civilize her self by the rudeness of her betters, and make that ill nurture her own discipline.

5. But hitherto we consider Affability only in its ethnic dress, as it is a human ornament; 't will appear yet more enamoring upon a second view, when we look on it not as bearing the impress of the Sanctuary, as a divine Vertu. And that it is capable of being so, we have the autority of St. *Paul*, who inserts it in the number of those

Christian Graces which he recommend
his Roman Proselites, *condescend to the*
*of low estate*, Rom. 12. 16. and that we
the better discern its valu, 'tis observ
that he links it with the most emi
Vertu of Humility; for it immediately
lows his Precept of *be not high-minded*.
deed 'tis not only joined with it as a fri
or allie; but derived from it as its fo
and Principle: and certainly a more
vine extraction it cannot have. Humi
being the *Alpha* and *Omega* of Vertues,
which laies the foundation, (with
which the most towring Structure will
crush it self with its own weight) and
which perfects and consummates
building also, secures and crowns all o
Graces; which when they are most ver
and flourishing, are like *Jonas* his go
that may afford some shadow and refr
ment for a while, but are apt to breed
worm which will destroy them. W
once they are smitten with Pride, the
stantly fade and wither; so necessary is
mility both for the acquiring and con
ing, all that is good in us.

6. We may therefore conclude, that co
telie and obligingness of behavior wh
proceeds thence, is in respect of its sp
and orginal, infinitly to be prefer'd be
that which descends from no higher so

then natural and prudential motives: and since 'tis natural for every production to have some similitude to that which produces it, we shall find it no less excellent in respect of its properties then its descent; I shall instance only in two, Sincerity and Constancy.

7. For the first, as far as Affability partakes of Humility it must of Sincerity also, that being a vertu whose very elements are plainness and simplicity: for as it has no designs which want a cover, so it needs none of those subtilties and simulations, those pretences and artifices requisit to those that do. 'Tis the precept of the Apostle, *Phil.* 2. 3. *In lowliness of mind let each esteem others better then himself*, where we see 'tis the nature of a lowly mind to transfer that esteem to others which he substracts from himself, how where such an esteem is planted into the heart, it verifies all the expressions and outward significations of respect, and renders the greatest condescentions (which to an insolent humor may seem extravagant and affected) real and unfeigned.

8. On the contrary, hat courtesie which derives no higher then from meer human principles, is not much to be confided in. 'Tis the Psalmists affirmation *that all men are liars*. And therefore there is more then a

possibility of deceit in their taireſt ſhews. Somtimes we know ſmooth and plauſible addreſſes have bin deſigned as the ſtale to vile and treacherous practices. The extraordinary blandiſhments and endearing behavior of *Abſolom* to the people, was only to *ſteal their hearts*, and advance his intended rebellion, 2 *Sam.* 15. and *David* tells us of ſome, *whoſe words were ſofter then butter having war in the heart, whoſe words were ſmoother then oil, and yet were very ſwords* *Pſal.* 55. 21. And God knows this age has not ſo much improved in ſincerity, that we ſhould think the ſame Scenes are not daily acted over among us.

9. But beſides all the blacker projects of this kind, which nothing but the eye can detect, there is a lower ſort of the treachery, which is viſible, nay ſo avowed that it is one of the moſt common ſubjects of mirth and entertainment, I mean that of ſcoffing and deriſion, a thing too frequent among all, but I fear I may ſay very peculiarly ſo among Ladies, thoſe at leaſt of the modiſh ſort their very civilities and careſſes, being often deſign'd to gain matter of ſcorn and laughter. Mutual viſits we know are an expreſſion of reſpect, and ſhould flow from a real kindneſs, but if thoſe now in uſe be ſifted, how few will be found of that make? They are at the beſt form-

formal, a tribute rather paid to custom then friendship, and many go to see those, for whom they are perfectly indifferent whether they find them alive or dead, well or sick. Nay very often they are worse then thus, design'd only to make observations, to blot out somthing ridiculous wherewith to sport themselves as soon as they are gone; and lest the inquest should return with a *non-inventus*, they will accept of the slightest discoveries, the least misplacing of a word, nay of a hair shall be theme enough for a Comedy.

10. But if a poor Country Gentlewoman fall within their circuit, what a stock of mirth does she afford them, how curiously do they anatomise every part of her dress, her meen, her dialect, nay perhaps to improve the Scene, will recommend yet greater absurdities to her, under the notion of the mode, that so she may be the more ample subject of their scorn. Such visits as these are but insidious intrusions, the insinuations of a spy rather then the good office of a neighbor; and when 'tis remembred how great a portion of some womens time is spent in this kind of diversion, we must conclude there have a multitude of acts gone to make up the habit. I wish they would seriously reflect on it, & unravel that injurious mirth by a penetential sadnesse, &

either ſpend their time better then i
viſiting, or elſe direct their viſits to bett
purpoſes: & this they would certainly do
they would exchange their meer popul
civilities (that kind of paint and varniſhin
manners) for that true Chriſtian cond
ſcenſion; which admits of no deceit, but
as tranſparent as *Druſus* wiſht his hou
ſhould be, that has no ſecret ſcrues an
ſpring, to move the eyes or tongue a co
trary way from the heart, but is in reali
all that it pretends to be.

II. A ſecond property of it is Conſtan
cy, for as it is true to others, ſo it is to
ſelf; 'tis founded on the ſolideſt of vertu
and is not ſubject to thoſe light and giddy
uncertainties, that the vulgar civilities a
For he that out of a diſeſteem of his prop
worth, has placed himſelf in a ſtate of in
feriority, will think it not an arbitrar
matter, but a juſt debt to pay a reſpect
thoſe he thinks his betters: and an humbl
mind will in every body find ſomthing o
other to prefer to himſelf. So that he act
upon a fixt principle, and is not in dange
of thoſe contradictions in his manners
which ſhall render him one day ſwee
and affable, and another ſowre and mo
roſe. But ſuch mutations are frequently in
cident to thoſe who are ſwaied by othe
motives, ſom times an intereſt changes, and
then

then the most fauning Sycophant can transplant his flatteries, and court a new Patron; yea many times to the despight and vilifying of the old.

12. Somtimes again, fortune may change; a man may fall from a prosperous to an adverse state, and then those who were prodigal of their civilities whilst he needed nothing else, will withdraw even those from him, lest they should incourage him to demand somthing more; an experiment of this *Job* made in his friends (or rather flatterers) whom he fitly compares to winter brooks, running over when not needed, but quite dry when they are.

13. But the most frequent change is that of fancy and humor, which has a much more general sway then reason and judgment. This is so observable in the vulgar rabble, that often in an instant they will shift passions, and hate this hour what they doted on the last. Of this all popular States, have afforded many costly experiments, but we need not go farther then the sacred story, where we find the Acclamations and *Hosannahs* of the multitude, quickly converted into *crucifie him*, *crucifie him*. This levity of mind has bin observed so incident to women, that 'tis become almost proverbial; for by how much their passions are more violent, they are commonly the less

lasting; and as they are reckon'd amo
those colder bodies that are particular
influenced by the Moon, so they seem
bear a great resemblance to her vicissitud
and changes; yet still with a greater d
gree of uncertainty, for she in all her rev
lutions observes some constant periods, a
we can tell in her wain when she will
at full, so that she has a kind of certain
even in her planetary errors; but wh
Ephemerides can be framed for some w
mens humors? who can tell how long
present will last? and what will be the ne
that will succeed?

14. I need not bring instances of the
inconstancy from that common place
passionate widows, who have let a ne
Love sail even through those flouds of tea
wherewith they bewailed the old: for (b
sides that that is a case wherein possibl
they may find matter enough for retorti
on) it is here a little wide from my pur
pose, which designs no farther inquisitio
then into their ordinary conversatio
wherein that love of variety which is
remarkable in their habit, their diet, thei
diversions, extends it self often to their com
pany, their friendships also and converse
Those intimacies which they cherisht late
ly, quickly grow despicable, and at last nau
seous, and consequently their behavior fall
fro

from kind and civil, to cold and disdainful. I doubt not this has often bin proved by many of those humble companions which officiously attend them, who cannot alwaies fix themselves, no not by those flatteries that first introduced them; some newcomer perhaps has better refined the art, and do's the same thing more acutely and ingeniously, and then the old one is to be turned off as too gross a Sycophant; or if they have bin so happy as to light upon some of a more generous temper, who instead of a servile compliance with their humor, and high characters of their worth, entertain them with the true images of themselves, and endeavor to make what others only speak them; this is that unpardonable crime which forseits all degrees of favor, and does not only avert, but incense. A faithful Monitor is as unacceptable as a true Looking-glass to a deformed person, which at the best will be set aside, and escapes well if not broken; and while greater persons dispence their favors or their frowns by such perverse mesures as these, they will be sure to do it unjustly, as well as unconstantly.

15. I am far from making this an universal charge, I know there are women of the highest quality, that guide themselves by other rules, that are deaf to all the songs of

Sirens, and have the prudence to valu
ſeaſonable reproof before the moſt exo
vagant Panegyric; but this is owing to t
humility which I am now recommendi
without which 'tis as impoſſible for gre
neſs to be proof againſt flattery, as it is fo
Pinnace with ſpreading ſails, and a viol
guſt of wind, to ſail ſteddily without b
laſt. And the frequent want of this i
which makes it no leſs frequent to ſee th
unevenneſſes and inequalities in behavi
thoſe partialities in diſpenſing even
commoneſt civilities, which I have n
repreſented.

16. And ſure 'tis none of the meaneſt
tributes due to that excellent vertu of hu
lity, that it can thus fix and poiſe the mi
cure thoſe vertigoes and giddy humors, i
cident to thoſe who are mounted alo
and above all, that it is a ſure Antid
againſt the moſt inſinuating poiſon of fl
tery, a holy ſpell or amulet againſt
venom of a Paraſite, which the Philo
pher juſtly calls the worſt of tame beaſts
a Detractor is of wild: He being indee
kind of vulture, in the way of ſeizure,
leſs than a ravine, who firſt picks out
cies of that which he deſigns to prey upo
ſuffering not the perſon concern'd, to
any thing of that deſtruction which he i
feel. And certainly none of the omino

Birds, no night-Raven or ſcreech-Owle can bode half ſo diſmally as theſe domeſtic Birds of prey, which are not only preſages, but inſtruments of ruine whereſoever they haunt.

17. 'Tis therefore the univerſal concern of thoſe that are great and proſperous, to chaſe them away, as *Abraham* did the Fowls from his Sacrifice, *Gen.* 15.11. but yet more peculiarly ſo of thoſe to whom fortune has given a ſudden riſe, and unexpected grandeur, they being of all others the moſt obnoxious to this ſort of Harpies. The ſurprizes of proſperity do no leſs diſturb the judgment then thoſe of adverſity: and as one who is in an inſtant ſnatcht up to ſome high Tower, is ſo amazed to ſee himſelf there, that he has no juſt meſure of the altitude, but thinks every thing farther below him then it is: ſo they that aſcend to greatneſs by ſwift and rapid motions, have their heads ſo turned that they are apt to overvalu it; and to look with contempt on thoſe who before perhaps they thought worth their envie. And on a mind thus prepared, flattery may make any impreſſions, it ſuborning even Providence, as a witneſs on its ſide, & inferring from the Dignities obtained, the tranſcending merit of the obtainer. A piece of Sophiſtry which the ſlighteſt obſerver may eaſily confute, all Ages giving in-

instances of thoſe whoſe Vices have prefe
red them, and by a ſtrange Chimiſtry ha
extracted Honor out of infamous acts. Y
to a mind poſſeſt with its own admiratio
this ſhall paſs for a demonſtration: ſo trea
cherous a thing is Pride, that it combin
with all who deſign to cheat us: and inde
'tis not only an acceſſary, but the principa
none being in danger by others flatteri
who are not firſt ſeduced by their own.

18. It will therefore be a point of Wi
dom for all Perſons of Honour to encrea
their caution with their fortune, and
they multiply their Retinues without,
eſpecially to inforce their Guard withi
that they become not ſlaves to their ow
Greatneſs. fix not themſelves in ſuch a po
ſture of State, as to become immoveable
all the offices of Humanity and Civility
nor think that their admiſſion to Greatne
is upon the ſame terms on which the Jew
were wont to receive their Proſelites, tha
they muſt renounce all their former re
lations; but to remember that they diffe
no more from others then as a counter f
in the place of thouſands and hundreds
does from one ſet in the place of tents a
units. A little tranſpoſition may quite alte
the caſe; or however, when they are al
taken off the ſcore, they are then indiſcri
minatly tumbled together, and one has

no precedence of another, either in place or valu. So undiscernible will be the difference between the greatest Queen, and the meanest Servant, when Death, that great Leveller, shall have mixt them; there will be no inquisition in the Grave who came embalmed, or perfumed thither. And as a Learned man says, the Ulcers of *Lazarus* will make as good dust as the Paint of *Jezebel.*

19. But I shall be thought to have outrun my Subject, or instead of that amiable Image of Affability, and universal Obligingness, the great Ornament of Life, introduce the grim figure of Death, that sullen Executioner, whom no Gifts, no Prayers can mollifie. Yet I cannot yeild it wholly impertinent; for, as its final stroke cures all the infirmities of the body, so the foresight and contemplation of it, is as much a Catholicon for all the maladies of the mind, especially that of insolence and disdain. For sure they cannot much pride themselves in any exaltation, that remember they must finally fall into the dust: nor arrogantly despise others, who consider that themselves shall one day be insulted ever by worms and insects. Such mental descents into the vault or charnel-house, are the best disciplines of the demeanor in other places, according to the admonition

monition of the Wise man, *Remem thy end, and thou shalt never do amisse.*

## SECT. V.

### *Of Piety.*

1. LASTLY, to compleat and crown other Excellencies, nothing is so p per, so necessary as Piety and Devoti This is the salt which seasons all Sacrifi yea, the Altar which sanctifies the Gift, good (how splendid soever in the sight men) being acceptable to God, till it thus consecrated, and have the seal of Sanctuary upon it. This is a Vertue Divine, as well in its original as its e for as it comes from heaven, (is an affl on of the blessed Spirit) so it tends thit also, and thither raises its Votaries. T is it which sublimates and spiritual Humanity. defecates and refines it from the dregs of mortality; and so wings earthly lumpish nature that we can soa loft to the region of Spirits, and by its n tures make some essay of that state of se ration, even while we are linked to body. This is it which combines us with God, that we have the same inter the same choices; nay it does in a sort co

municate and enterchange properties with him, the All-Powerful God seems impotent and unable to resist its influence, whilst it invests us feeble wretches in a kind of Omnipotence, by engaging him for us who can do all things.

2. Now this Piety may be considered either in a larger, or more limited sense: in the former 'tis as wide as the whole scheme of Duty, not confined to any one act, but extended to all the commands of God. For as the animal Spirit diffuses itself into all the most distant members of the body; so this more vital Principle has as universal an influence on the mind, stamps that with such an admiration and reverence of God, such a love and complacency in him, that every act is (at least habitually) design'd to obey and glorifie him.

3. In the more limited sense Piety is taken for our more immediate entercourse with God, in things purely divine, as Adorations, Prayers, Aspirations, and all pantings and breathings of the soul after him; and in this notion 'tis more particularly called Devotion. And this is comprehended in the other, as a part in the whole; nay indeed as an effect in its cause; for where Piety has not first formed and modelled the soul, there can be no true Devotion. External forms of it there may

be

be, but that is but ceremony and pageant
the most submissive prostrations are th
but like that of *Dagon* before the Ark,
fall of a liveless trunk; the most elev
ed eyes but a kind of convulsive motio
and the most rigid mortifications,
like the cuttings and launcings of
Priests. Of this the very Heathen
som notion, and therefore in their w
ships had many preparatory ceremonie
lustrations, and purifying, as being c
scious of the incongruity, that unholy p
sons should be admitted to Sacred thin
And accordingly *Socrates* has excellen
(I had almost said Evangelically) defi
ed, *the best way of worshipping God*, to be
*doing what he commands.* Indeed with
this, our Devotion is meer stratagem
design: we invoke God as we use to
jole men, only to serve a present tur
and of such disingenious addresses,
easie to read the event; or, if we cann
*Solomon* will instruct us, *Prov.* 15.
*The prayers of the wicked are an abomin*
*on to the Lord.*

4. To treat of the several branche
Piety in the first notion, is not agreeable
the intended brevity of this Treatise;
necessary, because there are so many
stinct Tracts extant on that Subject; y
shall the more closely, to adapt it to
fem

female Readers, obſerve the propriety of it to women, not only as it is their greateſt ornament and advantage, but eſpecially as they have ſomewhat more of prediſpoſition towards it in their native temper. God's Laws, which are the rule of Piety, have this common with mens, that they are inforced upon us by the propoſals both of puniſhments and rewards, by that means engaging two of our moſt ſenſible paſſions, Fear and Love; and the female Sex being eminent for the pugnency of both theſe, they are conſequently the better prepared for the impreſſions of Religion.

5. This is ſo much acknowledged, that our maſculine Atheiſts make an ill uſe of it, and are willing to think that Religion owes its force only to the impotence of the ſubject on which it works, that 'tis only an impoſition upon the eaſie credulity of women, and are content to allow them the incloſure of it; wherein, tho they ſufficiently ſhew their contempt of Piety, yet they unawares give a greater honor to that ſex then they intend, whilſt they confeſs it more capable of an aſſimulation to the ſupreme Goodneſs, and of the renewal of God's Image (for to that all Piety is deſign'd) then their own. And therefore women have ſo little reaſon to be aſhamed, that they ought to glory in the conceſſion,

cellion, and gratefully to celebrate the
neſs of God to them, who, as he
light out of darkneſs, ſo converts the
tural infirmities into a means of ſpi
ſtrength, makes the impotences and
fects of their nature ſubſervient to the
ration of Grace; and by conſecrating
very Paſſions, makes even thoſe Gibe
ſerviceable to the Tabernacle. But
'tis to be remembred, that the grea
their obligation to comply with this
of Gods, to let their paſſions run
channel he has cut out for them; ſo
fine their Fear and Love to ſpiritual
jects, that they make no inordinate
ons to any thing elſe, but in all their
mations of things dreadful or deſirable
give ſtill the juſt difference to that
is eternal.

6. And, as Women in General
this advantage towards Piety, and
gation to it; ſo particularly thoſe of
lity, who we may ſuppoſe to have
rally a more early inſtitution and
ſtruction in it then thoſe of a meaner
and beſides, have afterwards more
portunities of being built up in the
ledg of their duty, and (by the help
an ingenious education) clearer a
henſions to diſcern it; and when they
ſo, have greater obligations to perfo

both in respect of God, of others, and themselves.

7. In respect of God they have the greatest tie of gratitude, not only for the common mercies which they partake with the rest of mankind, but for those peculiar, by which they are differenced from others; which, if they want a just valu, let them ask themselves how willing they would be to part with them, how she that has fed delicately, would like to be desolate in the street, or *she that has bin brought up in Scarlet, embrace the Dunghil*, Lam. 4. 5. and according to the aversion they find to such change, let them estimate their present enjoyment, and the thankfulness it exacts.

8. Secondly in regard of others, their piety backt with their secular advantages, may be of a more extensive benefit: they have many opportunities of doing good by their influence on others; or if no way else, yet the splendour of their example, will by the eminency of their conditions shine (as a light on som high Tower) more perspicuously. and guide many into the same path of Vertu. And certainly 'tis no small obligation that lies on them in this respect; for God, who does nothing without an end worthy of his wisdom, can never be thought to have selected som persons as the objects of his bounty, meerly that they may

may ſwill and glut themſelves with ſenſu
pleſures. No doubtleſs, he who is the ſupr
Maſter of the univerſe, diſpoſes all things
for common benefit; and therefore if
He have placed ſom in an higher rank
then others, it is that they may have more
ſpicious influence on thoſe below them;
and if they fail in this, they are not the
Stars but Comets, things of ominous and
unlucky bode to all about them. I need
enlarge on this Subject, but having alrea
it already in *the Gentlemans Calling*, I ho
poſe it unneceſſary, ſince that part is equa
ly adapted to both Sexes.

9. In the laſt place, they have all other
tion to Piety, in reſpect of themſelves
that in two conſiderations; the firſt
their preſent danger; the ſecond, of
final account. For their danger, 'tis ap
dent they do not more out-number
inferiors in any thing then in the op
tunities, nay ſoilicitations to ſin. Wealth
and Honor have many ſnares, and
is worſe, do often diſpoſe the mind
ſuch an heedleſs ſecurity, that it takes
Care to avoid them: and as in the Bo
dy, the diſeaſes of repletion are far more
numerous then thoſe of emtineſs; the
mind is oftener vitiated by affluence and
proſperity, then by indigence and adver
ty. It becoms therefore thoſe who are
ſurr

surrounded with enemies to fortifie themselves: and that they can no way do, but by a sincere Piety, that *whole Armor of God*, for which the Apostle describes, *Eph.* 6. 13. *which alone they may repell all the darts of temptations*; nay not only ward the blow, but wrest the weapon out of Satans hand, so that when he urges to them the opportunities, the impunity which their wealth and greatness gives them to be bad, they may retort this Argument, and by a wholsomer inference collect thence their great obligation to be good, and that not only upon the score of gratitude (tho that be there enough to an ingenious soul) but in the second place of interest also, in respect that that account they must finally give. For tho God be not an unjust exactor, to reap where he hath not sowed, yet he will not so negligently profuse, as to do that which no prudent man will do, scatter his seeds promiscuously without taking notice where they fall; but as he dispences all things by particular providence, so he directs it to a particular end, and will exact of particular an account how that end has been complied with.

§. 10. It is a smart exprobration of Gods people *Israel*, *Ezek.* 16. 17. 18, 19. that she had sacrilegiously employed his *silver and gold*, *his oyl*, *his flower and honey which he had*

given

*given her in the service of her Idols*: by wh
as we may see, he takes notice how we
pose of our temporal possessions, so
shews us how the enditement will proc
against all those who so pervert their u
with what confusion must they appear
the great Audit, who can give no other
count of their receits, but that they c
sumed them upon their lusts, waged
against God with his own treasure, and
as well thieves as rebels? What a Luci
rian fall will they have from their honou
who have indevored to undermine God
thought themselves too great to pay
homage, and by their prophane and vici
example, induced a contemt of him?
short, what a retaliation of inversions
there then be? those that have turned G
grace into wantonness, converted
bounty into the fuel of their pride a
luxury, shall then have their glory tur
into shame, their riots and excesses into
want of a drop of water, and shall ret
nothing of their greatness, but the gu
the grating remembrance of having a
sed those temporal blessings, which if
managed might have received them i
everlasting habitations. How necessa
then is it for all who have receiv'd so mu
upon account, to be often reflecting on
examining what charges the great ow

s impoſed upon ſo ample an income?
hat God requires of them for whom he
th done ſo much? and this is particularly
business of Piety, which in all the fore-
mentioned reſpects, 'tis as the uſefullest,
the nobleſt accompliſhment of greatneſs.
11. And ſuch it hath been accounted
this prophane Age of ours, which has
moved all the boundaries of the former,
erſt even the inſtincts of Nature, and
ll not leave us ſo much of Religion as
d the very worſt of Heathens. For how
onious ſoever they were in the choice
their Deities, they always honoured and
erenc'd thoſe they choſe, committed
ſt of their enormities in obedience, not
affront to them: did not aſſign the vo-
ries, as *Jeroboam* did his Prieſts, of the
aneſt of the people, but thought them-
ves dignified by their ſervice, and eſteem-
it an infamy not to be pious. But alas
e now adaies make other eſtimates, Reli-
on is ſo abject, ſo contemtible a thing, as
thought fit to influence none that are
eat either in parts or quality: and there-
re tho too many are willing to appro-
iate it to women upon the firſt account,
*the Goſpel in the foolliſhneſs of Preaching*,
Cor. 1. 21. yet they make exceptions upon
e latter, and are not willing to afford it
y of the nobler Proſelicts even of that
x.

12. I doubt not there are many Lectu read to ſuch, to fortifie them againſt all in preſſions of piety, to raze out the comm notion of a God, and, in order to that, depoſe his Vicegerent within them, diſca their conſcience, that unmannerly inma which is ſtill ſpeaking what they have mind to hear, and will be apt ſomtimes queſtion their grand principle, and t them they have ſouls. And truly 'tis wonder if the abetters of Atheiſm take th courſe; for ſince they have no ſolid fou dation of Truth or Reaſon, 'tis but nece ſary they ſupport their Party by Autorit the countenancc and applauſe of Gre Perſons, and God knows they have t much ſucceeded in the deſign. But, in th mean time, what ſecurity do they give f the truth of their pretentions? We kno 'tis ſtill required of thoſe that will practi upon other peoples concerns, that they p in caution to ſecure the owner from da mage: But alas, what gage can they gi for a ſoul? Who can contrive a form of I demnity where that is the thing hazarded

13. 'Tis eaſy indeed for one of theſe Ap ſtles of *Sathan*, to tell a Lady that ſhe h nothing to do but to indulge to her pleſur that 'tis the extremeſt folly to be fright from a preſent enjoyment, by a fear of know not what future ſmart; that Go

an

and Sin, and Hell, are but names, certain Mormos and Bug-bears, conjur'd up by Divines, to work upon her fear, and abuse her credulity. This, and much more of this kind may be said, and I doubt often is; but all this while the question is begg'd, and a strong affirmation must pass for proof: for I defie all the Doctors of Atheism to make any demonstration of their Tenet; and yet, though they pretend to no Demonstration themselves, Religion must be condemned meerly for the want of it: that is, for not making spiritual things liable to sense, for distinguishing between belief and science, which is indeed for doing the most reasonable thing in the World, *viz.* the remitting every object to the tryal of its proper faculty: and they who suspect it upon that account, may by the same kind of Logic wrangle us out of all our senses; may perswade us we hear nothing, because the eye descerns not sounds; that we tast not, because the ear understands not gusts and sapors, and so on to the rest.

14. And yet this is the bottom of those Arguments which the great pretenders to Reason make against Religion, and in the mean time have so little ingenuity as to exclaim on the light credulity of fools and women, that embrace the dictates of Faith,

whilſt the ſame inſtant they exact a mo
implicit aſſent to their negative Articl
their no Religion. A ſtrange magiſteri
confidence ſo to impoſe on this Age, wh
is ſo univerſally contradictory to all fo
mer, and to the common verdict of ma
kind. For 'tis obſervable through all t
ſucceſſions of men, that there were ne
any ſociety, any collective body of Athei
a ſingle one perhaps might here and th
be found (as we ſometimes ſee monſters
miſhapen births) but for the generality th
had alwaies ſuch inſtincts of a Deity, t
they never thought they ran far enou
from Atheiſm; but rather choſe to mu
ply their Gods, to have too many then n
at all: nay, were apt to deſcend to
adoration of things below themſelves,
ther then to renounce the power ab
them. By which we may ſee that the not
of a God is the moſt indelible charact
natural reaſon, and therefore whatever p
tence our Atheiſts make to ratiocinat
and deep diſcourſe, it is none of that
mitive fundamental reaſon coetane
with our humanity; but is indeed a rea
fit only for thoſe who own themſelves
the beaſts that periſh.

15. But admit we could be more bou
ful to them, and allow their opinion
equal probability with our Faith, yet e

his could never juſtifie any body in point
f prudence, that ſhould adhere to them:
Common diſcretion teaches us that where
wo propoſitions have an equal appearance
f truth, there is no rational inducement to
refer one before the other, till we have exa-
ined the conſequences, and find ſomthing
n the one which may over-poiſe and out
weigh the contrary. Now in all things that
oncern practice, there are no motives ſo
onſiderable, either to invite or avert, as
dvantage or danger.

16. Let us apply this to the preſent caſe,
nd examin the pretentions of the Atheiſt
nd the Chriſtian in both reſpects. But
irſt we are to remember, that both ad-
vantage and danger are to be viewed un-
er a double notion, either as preſent or as
uture. The former is the Atheiſts moſt pro-
per ſubject, and indeed all he can pertinent-
y ſpeak to, who profeſſes himſelf only a
man of this world. Here he will tell us
hat the disbelief of God and another life,
s the great enfranchiſer of mankind, ſets
us at liberty from that thraldom, thoſe
Bonds wherewith our ſuperſtitious fears
had fetter'd us, that it ſuperſedes all thoſe
nice, and perplexing inquiries of lawful
nd unlawful, and reduces all our inquiſiti-
ons only to this one, how we ſhall moſt
pleaſe our ſelves. The glutton need not put a

knife to his throat, but is only to put a
edge upon his Palate. The drunkard nee
not refrain his cups, but only take ca
that they be filled with the most delicio
liquor. The wanton need not pull out h
eye, but only contrive to possess what th
tempts him to desire; and in a word no
of our appetites need be restrain'd, but s
tisfied. And this uncontrol'd licentiou
ness, this brutish liberty, is that *summu*
*bonum*, that supreme happiness which the
propose to themselves, and to which the
invite others.

17. On the other side, the Christian
not without his claim to a present adva
tage, tho of a far differing nature: he
not so prepostterous as to think it a prefe
ment to sink below his kind; to aspire
an assimulation with meer animals, whic
is the utmost the former amounts to, but
proposes to himself the satisfaction of
man; those delights which may entert
his reason not his sense, which consist in t
rectitude of a well-inform'd mind. His R
ligion is the perfectest Scheme of Moral
ty, and makes him a Philosopher witho
the help of the Schools; it teaches him t
art of subduing his appetites, and calmi
his passions, and in a word makes hi
Lord of himself; and by that gives him a
the plesures which result from such a sov
reignt

reignty. Nor is he totally void even of the pleſures of ſenſe, which in many inſtances are greater to him then to thoſe that moſt court them. Temperance cooks his courſeſt diet to a greater guſt, then all their ſtudied mixtures; chaſtity makes one lawful imbrace more grateful to him, then all the nauſeating variety of their unbounded luſts; and contentment ſwells his mite into a talent, makes him richer then the *Indies* would do if he deſired beyond them Nor is it a contemtible benefit that his moderation gives him an immunity from thoſe ſenſitive pains which oft bring up the rear of inordinate ſenſual pleſures. So that his condition even ſet in the worſt light, in that very particular wherein the Atheiſt moſt triumphs over him, is not ſo deplorable as 'tis repreſented.

18. But if it were, he has pleſures that would infinitly overwhelm that ſmart, and that not only in his reaſon (as hath bin ſaid before) but in his more ſublime diviner part, ſuch irradiations from above, ſuch antepaſts of his future bliſs, ſuch acquieſcence in a calm and ſerene conſcience, as is very cheaply bought with all he can ſuffer here. I know the profane laugh at theſe things as Chimera's and the illuſions of prepoſſeſſed fancy (and truly if they were ſo they might yet come in ballance with many

of their pleiures which are as much ow
to opinion and imagination:) but if
conſider what ſupports they have gi
under the heavieſt preſſures, how they
abled the primitive Martyrs, not only
ſuffer, but even to court all that is form
able to humane nature, we cannot th
that a meeer phantaſtic imaginary
could deceive the ſenſe of ſuch real, ſ
acute torments. And tho in this great
clination of Zeal, there be perhaps few
can pretend to thoſe higher degrees of ſ
ritual raptures, yet certainly were the v
of all devout perſons collected, they wo
all concur in this teſtimony, that even in
common offices of piety, the ordinary
charge of a good conſcience, there is an
finitly greater complacence, a higher
and reliſh then in all the pleſures of ſe
But of this the moſt irrefragable witne
are thoſe who from great voluptua
have turned devotes, and I dare appea
their experience, whether of the two ſt
is the moſt pleſant. I wiſh thoſe who
not believe this on others words, wo
themſelves make the trial, and till they
ſo, they are notoriouſly unjuſt to p
nounce that a fiction, of whoſe reality th
refuſe to make proof.

19. By what hath bin ſaid, ſome eſtim
may be made which bids faireſt (

Athe

w Atheist or Christian) as to present tempo-
if ral felicity: but alas what an allay, what a
gi damp is it to felicity to say 'tis temporal;
y yet we may give it a term below that, and
ly say 'tis momentary. For since our life is so,
m nothing that depends on that can be other-
thi wise, and yet in this shallow bottom the ir-
y religious embark their *all*. For as to all fu-
sure advantage, 'tis their principle to dis-
at claim it, they discern *no reward for blame-*
*less souls*, Wisd. 2. 22. So that in this parti-
f cular the Christian does not compare with,
vo out triumph over them. *He knows that if*
wo *his earthly house of this Tabernacle be dis-*
in *solved, he hath a building of God, an House*
y *not made with hands, eternal in the Heavens,*
n 2 Cor. 5. 1. That when he parts with his
r life, he does not resign his happiness, but
sen shall receive it infinitely improved both in
ne degree and duration. And now certain-
ly 'tis visible enough which opinion pro-
ea poses the fairer hopes, and consequently
sta which (supposing but an equal probabili-
ty of truth) is the most inviting.

rou 20. But som spirits there are so ignoble,
ey that the most glorious Prize cannot ani-
pr mate them; that like a swine, the muscles
th of whose eies, they say, permit him not to
look upwards, is not concerned in all
im the felicities above, but would at a ven-
( ture resign his share in those, so he may
the

ſecurely enjoy his husk and draff. But
even theſe who are uncapable of the mo
generous reſentments, may be apt enou
to the more ſervile; and danger m
fright, tho glory cannot allure them.
concerns ſuch therefore to compare t
miſchiefs which each Opinion threatens
their oppoſits, and from thence make
eſtimate which is ſafeſt to be choſe
And here let the Atheiſt himſelf caſt upt
account of the dangerous conſequent
Chriſtianity, and it can all amount but
this, the deprivation (or rather moderation
of ſom preſent ſenſual pleſures, or the i
curring of ſom preſent ſenſitive pains; t
former in the daily exerciſe of Temperan
and Mortification; the latter, (mo
rarely and oftner in purpoſe then act) t
ſuffering for Righteouſneſs ſake. A
both theſe the Chriſtian ballances, n
out-weighs by two more important pr
ſent hazards on the other ſide. To t
former, he oppoſes the danger of bei
enſlaved to the brutiſh part of a mans ſel
a thing ſo deplorable even in the judgme
of humanity, that all Writers of Ethi
have uniformly declared no ſervility
be ſo ſordid and intolerable as that
the vicious man to his Paſſions and Luſt
To the latter, he confronts the miſchief
being a ſlave to every man elſe; for ſu

he certainly is, whom the fear of ſuffering can baffle out of any thing he thinks juſt and honeſt. For if all the men in the World could ſucceſſively have the power to afflict him, they would alſo have to command and rule him; and what can be more abject, more below the dignity of humane nature, then to have a ſpirit alwayes prepared for ſuch a ſervitude? Beſides even the utmoſt ſufferings which Chriſtianity can at any time require, is out-vied daily by the effects of luxury and rage; and for one that has opportunity to be a Martyr for his God, thouſands become ſo to their Vices.

21. If from the preſent we look forward to future dangers, the Atheiſt muſt here be perfectly ſilent; he cannot ſay that the Chriſtian after this life ſhall be in any worſe eſtate then himſelf, ſince he concludes they ſhall both be the ſame nothing. But the Chriſtian threatens him with a more diſmal ſtate, he allows him indeed a being, yea an eternal one; but it is only ſuch as qualifies him for a miſery as eternal; the worm that never dies, the fire unquenchable, where all the exceſſes of his ſhort pleſures ſhall be revenged with more exceſſive endleſs torments: his ſenſes which were here the only organs of his felicity, ſhall then be (tho not the only) the very ſenſible mediums of his wretchedneſs: and that con-

ſcience which he here ſuſpended from
office, ſhall then take out its arrears, and
turn all its ſtifled admonitions in perpetu
horrors, and deſperate upbradings. I ne
not now ſure ask on which ſide the greate
danger lies.

22. To conclude, the reſult of all
that the tranſitory pleſures of the Athe
are over-poiſed even by the preſent ſati
factions of the Pious, and the eternity
unbounded, unconceiveable joies he e
pects hereafter, comes in *ex abundanti*, ha
ing nothing on the other ſide that offers
a competition with it. And at the ve
ſame rate of Proportion we have ſeen t
dangers alſo are ſo, that we can eaſ
compute the utmoſt miſchief our Chr
ſtianity can do us, if it ſhould be falſe; b
the damage of the other is ineſtimable, bo
for the penalty of loſs, and ſenſe. I may no
appeal to common prudence to judg of t
vaſt inequality, and to pronounce, that ſu
there had need be ſome great evidence
truth on the Atheiſts ſide, to preponder
all theſe advantages. Indeed, nothi
much below a demonſtration can juſti
the choice of ſo dangerous Principles;
am ſure an equal probability, can nev
do it, where the danger is ſo unequal; an
were the veriеſt Atheiſt conſulted in a ſ
cular caſe of the like circumſtances, h
woul

would certainly pronounce him a mad man that ſhould make ſuch an election. How deſperate a phrenſy then is it to do it, without ſo much as that equal probability: nay indeed without any probability at all? And yet this madneſs ſets up for the monopoly not of Wit only, but Reaſon too; and by confidence and clamor, ſeeks to run down thoſe Arguments it can never confute.

23. I may be thought here to have made too long a digreſſion from my proper Subject, but I cannot confeſs it ſo; for ſince my preſent buſineſs is to recommend Piety, I can no way do that ſo effectually as by ſhewing its conſonancy to right Reaſon, eſpecially conſidering the buſie induſtry is now uſed to repreſent it under another form, and to alienate from it thoſe perſons whoſe Greatneſs may give it any luſter or repute in the World; of which ſort I ſuppoſe there are few more frequently attaqued then Women of Quality, that converſe among thoſe who call themſelves the Wits of the Age; who living in ſo infectious an air, had need of ſome Antidotes about them; and if what I have now offered, appear not forcible enough, (for it pretends not to the tithe of what may be ſaid on the Subject) yet it may at leaſt do them this ſervice, to put them in mind

off

of what they need, and ſend them to the fuller diſpenſatories of others.

24. And that is the thing I ſhould earneſtly beg of them, that they would be juſt to their own intereſt, as not to combine with ſeducers againſt themſelves: but if they have bin ſo unhappy as to lend one ear to them, yet at leaſt not to give up both to be forced in a ſlaviſh ſubmiſſion to their dictates, but hear what may be ſaid on the other ſide. And ſure 'tis but a low compoſition for God thus to divide with *Sathan*, yet 'tis that of which his Emiſſaries are ſo jealous, that 'tis one of their grand Maxims, that none who profeſſe Divinity is to be adviſed with; and therefore by all Arts they are to be rendered either ridiculous, or ſuſpected; to which me thinks may be applied that Fable (which *Demoſthenes* once recited to the *Athenians* when *Alexander* demanded of them to deliver up their Orators) of the Wolves and the Sheep. who coming to a Treaty, the firſt Article of the Wolves was, that the Sheep ſhould give up their maſtives which guarded them: the reſemblance is too obvious to need a minute application.

25. But this is manifeſtly to reverſe all former Rules, and to truſt a man rather in any Faculty then his own, and would never have prevailed in any thing but when

th the ſoul is concern'd, that poor deſpicable
thing whereon alone we think fit to make
a experiments. 'Tis ſure, that if any ſhould
ſ diſpute their title to an earthly Poſſeſſion,
m they would not ſo tamely reſign it, nor
es would truſt their own ſelves in its defence,
en but would conſult their ableſt Lawyers,
u and by them ſift out every circumſtance
n t that might eſtabliſh their claim. Why
ſa ſhould they then ſuffer themſelves to be
ow talk'd out of an Heavenly Inheritance,
it without ſo much as once propoſing their
ni doubts to thoſe whoſe ſtudy and profeſſion
ne it is to reſolve them? But as in all other
ſſe ills, ſo in this, prevention is better then
re cure; and therefore to thoſe that are yet
ei untainted, the ſecureſt courſe will be
ne to ſtop both ears againſt all profane inſi-
ic nuations. And to uſe thoſe who temt them
an to be diſloyal to their God, that ſpiritual
de adultry, as they ſhould do thoſe who ſolicit
an them to the carnal, not ſo much as to enter
th parly, but with the greateſt indignation
th deteſt and reject them. 'Tis the ſaying of
ich the Wiſe man, *Prov.* 25. 23. that *an ang-*
ob *ry countenance driveth away a back-biting*
*tongue.* And certainly, would great Perſons
e all look ſeverely on ſuch defamers of Religion,
r in they would give ſome check to that impu-
ne dence of profaneneſs which has given it
he ſuch a vogue in the World.

ch 26. And

26. And ſure this is much their duty
do, if they own any relation to that G
who is ſo diſhonored. They would thi
it a very diſingenious thing to ſit by
hear a Friend or Benefactor reviled, an
expreſs no diſpleaſure; and is God
friendleſs among them, that only his tra
ducers and blaſphemers can be patient
heard? Among the Jews at the hearin
of any Blaſphemy, they rent their clothe
but I fear we have ſome of our nice Dam
that would be much more concern'd at
rip in their garment, then at the rendi
and violating Gods ſacred Name; a
could more patiently behold the total ſu
verſion of Religion, then the diſorder
miſplacing of a lock or ribon. But
to be hoped there are not many ſo imp
ous, and thoſe that are not, will ſurely thi
themſelves obliged with all their power,
diſcountenance all the Fautors of irreli
on, whether they be the ſolemn ſedater ſo
that would argue, or the jollier that wou
rallery them out of their Faith.

27. But when they have thus provid
againſt the aſſaults of others, and ſecu
the ſpeculative part of Religion, th
have only eſtabliſhed a Judicatory aga
themſelves, ſtored up matter of Con
ction and Accuſation, if they anſwer it
in the practic. I muſt therefore after

long excurſion, return to my firſt Point, and beſeech them ſeriouſly to weigh the obligations they have to Piety in the general notion of it, as it comprehends all the duties of a Chriſtian life; of which as I intend not to ſpeak particularly, ſo I know not where to find a better ſummary, then that which St. *James* has drawn up, *Chap.* 1. *verſe* 27. *Pure Religion and undefiled before God even the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.*

28. But beſides this general, there is (as I ſaid before) another more reſtrained notion of Piety, as it relates to our more immediat entercourſe with God in divine Ordinances and Worſhip, in reſpect it commonly paſſes under the name of Devotion, and thus conſider'd it has a great propriety to the female Sex. For Devotion is a tender plant, that will ſcarce root in ſtiff or rocky ground, but requires a ſupple gentle ſoil, and therefore the feminine ſoftneſs and pliableneſs is very apt and proper for it. And accordingly there have been very eminent growths of it in that Sex. I need not heap up examples of former Ages, but rather perſwade this to leave ſom at leaſt to the following; and the more conſiderable the perſons are, the more conſpicuous will be the example, which

ſeems

seems the more to adapt it to those I
speak to. Devotion in a Cloister is as
cluse as the Votary, a light rather unde
bushel then in a candlestick: and in
obscure Cottage 'tis either not observed,
else thought to be but the effect of destit
tion and secular wants, a reserve rath
then a choice; but when those who
in the eye of the world, the most em
nent Actors on the Theater of human li
shall chuse the part of a Saint, when th
who want none of the divertisements,
blandishments of earth, shall have th
conversation in Heaven, this recommen
it to the Spectators, as the true and great
object of human choice; since 'tis cho
by those who know the utmost pretence
all its competitors.

29. Nor is Devotion only more exce
lent in them in regard of its effects, but
also more necessary in respect of their obl
gation. Devotion is an abstraction fro
the world, and therefore cannot in a
eminent degrees, be practised by th
whose necessities or business do much e
tangle them in it. So that from such, a
less proportion will be accepted, th
from those whose plenty and ease gi
them no other want but that of emplo
ment. And certainly if there be any
whom that can truly be said; women

quality are the persons: for they in this respect exceed even men of the like rank, for the men are often engaged in publick employments, and must lend most of their time to the use of others: or however, all have the care of their own private affairs, the managery of their fortunes to employ them. But of women the utmost that is ordinarily required, is but a little easie inspection within their own walls, the overlight of a few Children, and servants, and even from this how many are by their condition of life exemted? and how many more do by their niceness and delicacy exempt themselves? And surely so perfect a vacancy is neither happy nor safe. And therefore God who projects we should both, never design'd it for any of mankind: but where he gives so much liberty from secular, he expects a greater diligence in spiritual emploiments.

30. And indeed 'tis an amazing thing to see, that any into whom he has breathed the breath of life, on whom he has stamped the image of his own eternity, can think those immortal souls weregiven them only to serve the mean and abject uses of their corruptible bodies, (for which the soul of the dullest Animal would have don as well,) that eating and drinking, sleep and recreations, which are only use-

ful

ful to the ſupporting us in this world, G
the only things for which we were
hither. And yet, if we may meſure th
opinions by their practice, this ſeems to
the perſwaſion of many of our fem
Gentry, who look upon it as a degradi
a kind of attainder of their blood, to
any thing but pleaſe their ſenſes. An e
ſure of the moſt pernicious conſequen
imaginable. We know a Lady of ple
is in one ſenſe a very ſcandalous Epit
and truly, tis no very laudable one in
other; nay which is worſe, they are o
coincident, and fall in with each ot
She whoſe ſole univerſal aim is ple
will not think her ſelf much out of
road, in the purſute of any particular. A
ſhe that thinks ſhe lives for no other
poſe, will ſo often be at a loſs for inno
pleſure, that ſhe is almoſt under a ne
ſity to call in the nocent, to ſerve the
end (as ſhe ſuppoſes) of her being.
indeed were they ſure to confine themſe
to ſuch as are harmleſs in their kind, ye
exceſs of them renders them ſinfull, and
doting purſute denominates them *love*
*pleſure more then lovers of God*, a charact
black, that the Apoſtle compleats his
talogue of the worſt vices of the w
times with it, 1 *Tim.* 3. 4.

31. It is therefore the great goodne

l, God to resign a rescu for those whose con-
e dition exposes them to that danger, and by
e exacting a liberal expence of time in their
s to devotion, divert them from a lavishing
em both it and their souls together. Neither
ad does he by this defeat their aim of a pleasant
to se, but rather assist it: for whereas sensual
e delights are vagrant, and must be chased
qu through a hundred turnings and wild
ple mazes, the spiritual are fixt, and one may
pit waies know where to find them. How
in ten are the voluptuous in pain to know
e of which pleasure to chuse? like a surfeited
ot omac, the greater variety is set before it,
les e more it nauseates all. What difficulties
of ath a Lady many times to resolve whe-
r. her an afternoon shall be spent at the
Court or at the Theater; whether in danc-
no g or at cards, in giving or receiving visits,
ne not knowing which will best please her:
e ut she that knows the delights of Devo-
tion, knows withal that there is no other
nse it to come in competition with it; and so
ye not distracted in her choice; nor need go
nd arther then her Closet for the most agree-
ve able entertainment. I know this will
ct found a little incredible to those that know
is no other use of Closets then as a conserva-
wo ory of gauds and baubles; that aspire to
no pleasure there above that of children.
ne the playing with the Pictures and Popets

that

Popets that adorn it. Nor indeed do I p
tend that such shall find those satisfacti
I speak of. Those whose errand is to *Beel*
*bub* the God of flies, must not expect to
treated by the God of *Israel.* An ingeni
man will scorn to obtrude himself on th
who desire not his company, and sure G
will not make himself more cheap. Th
that will meet him in their Closets, m
com with that design, resort thither as to
Oratory; nay more then so, they m
come frequently. Spiritual joyes know
the way to a place where they are not
ten invited: and as men seek for each oth
not in places where they seldom ever con
but where they daily frequent; so God co
trives not to meet us in that place wh
we appear rarely and accidentally,
where we usually resort.

32. I shall not need to branch out D
votion into the several parts, that bei
don already in a multitude of other Tre
tises, of which if they please to consult a
one, they cannot want a Directory
their worship, whether privat or publi
Only let me observe the order and co
nexion of those two that they are neither
be sever'd, nor yet to be ranged preposte
ously. The privat must not justle out t
public, for God expects his solemn h
mage: and their hudling it up in priva

as it may give men ground to ſuſpect they pay none at all; ſo neither God nor man can collect any thing better from it, then that they are aſhamed of the Deity they pretend to ſerve. On the other ſide, the public muſt as little ſwallow up the privat, and where it does, there may be a juſt doubt of its ſincerity. Many attractives here may be to Church beſides that of Piety, and indeed where that is really the motive, it teaches us ſo much reverence to that awful preſence they are to approach, is not to come without ſome preparation. What ſolicitude, what critical niceneſs will a Lady have for her dreſs, when ſhe is to appear at a ſolemn meeting at Court; and ſhall ſhe take no care how ſordidly, how indecently ſhe appear when the King of Kings gives audience? ſhall many hours, days, nay perhaps weeks, be taken up in contriving for the one, and ſhall there never be a minute allotted for the other? This were ſure very unequal, and yet this is the caſe where the devotion of the Cloſet does not prepare for that of the Church. If the mind be not tuned firſt there, it will be very ill qualified for that harmony of ſouls, which is the only thing God regards in our public offices. So that were there no other uſe of privat devotion, but as it relates to the public, that were enough to ſpeak the neceſſity of it.

33. But indeed 'tis not only a needf preparative to that ſacred commerce, but, our civil. The World is but a larger ho of Peſthouſe, in every corner of it we mu with infectious airs, and thoſe that convei in it had need of this Antidote. How ma ny temtations does every place, every hou every interview, preſent to the ſhocki even of that moral integrity which a ſolv Heathen would judge fit to preſerve; mu more of that ſtrict Piety our Chriſtian exacts.

34. 'Twas the obſervation that *Ori* made of himſelf, that the day in which ſo ſhamefully fell by ſacrificing to Idols had ventured out in the morning before had compleated his uſual praiers; the e vil finding him ſo unarmed took advant to aſſault him, as knowing he had then a ſingle impotent man to wreſtle with, had forfeited, by not invoking, the pro ction of God. And indeed ſince pra is the moſt powerful exorciſm to eject h we may well conclude the omiſſion o is a likely means to invite him: for if G have not the prepoſſeſſion if we do not hearty praier ſurrender our ſouls to him the morning, they are then all the day a like that empty houſe mention'd in Goſpel, a fit receptacle for as many ſpirits as pleaſe to inhabit there. Nor,

eedeſe ſpiritual the only dangers that attend
bur, we are liable to a multitude of ſecular
er hes alſo: our perſons, our fortunes, our re-
e mutations, every thing wherein we can re-
nveive a benefit, renders us unequally cap-
w mle of a prejudice. What multitudes of
hoccidents are there to which we lie open,
ckad nothing to guard us from them but the
ſolvine Providence? which if we neglect
m ſolicit, we are ſure very unworthy of its
iatfence. And this is a conſideration that
ethinks ſhould bring even the moſt ſen-
*Or*al perſons upon their knees: for tho too
ichany may be found that deſpiſe the for-
lolner danger, and can contentedly enough
ſorapoſe their ſouls, yet ſuch are uſually the
he noſt tender of their temporal concerns, it
anteing commonly the exceſſive love of thoſe
en hich makes them neglect the other. She
h, vat fears not the fall into ſin, will yet fear
pride tumbling into a precipice; and tho ſhe
prare not for the ſpotting of her innocence,
t would be very loth any accident ſhould
n olemiſh her face, diſparage her fame, or im-
f overiſh her fortune, and yet from any or
nol of theſe ſhe is utterly unable to guard
inner ſelf. So that if Piety will not, yet in-
y-ereſt methinks ſhould render her an ho-
in nager to that omnipotent Power from
ny whence alone ſhe can derive her ſafety.
or 35. And now methinks a Duty that is
th thus

thus bound on with the cords of a m
with human as well as divine perſwa
ſhould not eaſily be ſhaken off. I w
I could ſay it never is, but I fear there
ſom of thoſe I now ſpeak to, who negl
it in ſpight of all theſe inducements; w
tho they can pretend nothing ſer
enough to own the name of buſineſs, b
yet ſuffer a ſucceſſion of I know not w
impertinencies to divert them. And
deed were the expence of ſome Ladies d
calculated, we ſhould find every hou
full of emtineſs, ſo overladen with vani
that 'tis ſcarce imaginable where an o
of devotion ſhould croud in.

36. The morning is divided betw
ſleep and dreſſing, nor would the morn
ſuffice, but that they are fain to ma
new computation to meſure it, not by
Sun, but by their time of dining, whi
often as late as the ſtationary hours of
Primitive Faſts, tho upon a far diffe
motive. The afternoons being by
means reduced, are too ſhort for thoſe m
divertiſements that await them, and
therefore borrow as much of the nigh
they lent to the morning. And when
meer fatigues of pleſure ſend a Lady to
reſt, 'tis not imaginable that ſhe will p
mit Devotion to induce a yet greater,
more diſagreeable laſſitude; ſo that

wh

whole round of her time seems to be a kind
of magic circle, wherein nothing that is ho-
ly must appear. And indeed 'tis none of the
highest stratagems of *Satan* thus to foreſtal
their time; and by a perpetual ſupply of
diverſions, inſenſibly ſteal from them the
opportunities of divine offices; an artifice
by which I preſume he prevails on ſom,
who would ſtartle at his groſſer and more
apparent temptations.

37. Nor needs he more then the ſucceſs
of this project; for if this habitual neglect
of Piety ſhould not finally end in great and
criminal commiſſions, (as'tis naturally very
apt to do) yet his intereſt is ſufficiently ſe-
cured by ſuch a cuſtomary omiſſion, which
amounts to no leſs then the living *Without*
*God in the World*: a ſtate ſo hopeleſs, that
when the Apoſtle recollects to the *Epheſians*
the wretchedneſs of their Gentile State, he
does it in thoſe very words, *Eph.* 2. 12.
And ſure, thoſe who live ſo under Chri-
ſtianity, are not in a better, but worſe
condition, by how much contempt of
God is more unpardonable then igno-
rance.

38. It therefore infinitely concerns thoſe
who are in danger of ſo fatal a ſnare to
look about them, and endevor to counter-
mine *Sathan*, and be as induſtrious to ſecure
their duty, as he is to ſupplant it; and

to this purpose, one of the usefullest expe
dients I know, is to be aforehand with bu
I mean, to make their devotions the fi
business of the day; by which I intend n
only those Ejaculations wherewith we
should open our eyes, but their more set a
solemn Praiers; a practice so highly e
pedient to the persons forementioned, th
it falls little short of necessary, and th
upon several reasons.

39. First, in relation to one of the gr
ends of Morning Praier, which is to su
plicate the guidance and protection of G
for the whole day. Now if this be not d
till som Ladies Dressings be finished, 'tw
be half a mockery, a most prepostero
request, as to the greatest part of the d
which will be past before; and bes
absurdity, there is danger in it; for all
preceding time is as it were outlawed b
put from under the Divine Protecti
Alas, are God's safeguards to be only m
dional, to shine out only with the no
day Sun; do they suppose *Satan* k
their hours, and stirs not abroad till
afternoon, that there is no danger eith
corporal or spiritual mischiefs before
time of the day? Certainly if *the noise o*
*harp and the viol* which *Isa. mentions*, Ch
5:12. do not drown it, they may d
hear a morning as well as an even

Passing-bell; with how many others does the glass of life run out, whilst they are at their looking-glasses? How many bodies are maimed and wounded in the time they are trimming and decking theirs? And *who made them differ from others*, 1 Cor. 4.7? Or what tenure have they in the safety of one moment, save what they owe to God's Providence? And what rational expectation can they have of that, when they do not invoke it?

40. Nor are the spiritual dangers less, but rather much more; and they must be very slight observers of themselves, if they do not discern that snares may be laid for them in their recesses in their chambers, as well as in places of the most public resort. Indeed, were there no other than what relates to their dress, and curiosity thereof, it were enough to evidence their danger; scarce any part of that but carrying a temptation in it: to Pride, if it hit right, and please their fancy; to Anger and Vexation, if it do not. They had need therefore to put on their armor before their ornaments, by a prepossession of Praier and Meditation to secure their vitals, lest by an internal death of Grace, their bodies (in their utmost luster) prove but the painted Sepulchers of their Souls.

41. In the second place, this appears re-

quisit in oppoſition to the indecency a
incongruity of the contrary. How inver
an eſtimate do they make of things th
poſtpone the intereſts of their Souls, to
meaneſt member of their bodies, pay a
pererogating attendance to the one, befo
the other comes at all into their care. B
what is yet worſe, how vile a contumely
offered to the Majeſty of God, who is u
as they do their dunning Creditors, poſt
off with an excuſe of no leſure yet to ſpe
with him; whilſt in the mean time all
factors for their vanity can have ready
ceſs, and full audience. God muſt atte
till their Tailor, their Shoemaker pleaſe
diſmiſs them, and at the beſt, can be
lowed only to bring up the rear of a wh
ſhole of Artificers.

42. But thirdly 'tis very doubtful wh
ther he ſhall obtain ſo much from them;
it may often happen that he ſhall be qu
precluded: ſo numerous are the p
of a modiſh equipage, and ſo exac
ſymmetry is required in the whole, t
'tis the buſineſs of many hours to compl
it; when as 'twas ſaid of the Rom
Ladies, a council muſt be called about
placing of an hair that ſits irregularl
when one thing after another ſhall be tri
and again rejected, as not exact, or not
coming; time all the while inſenſi
ſte

steals away, and tho that will not stay for them, yet dinner doth, and then their bellies begin to murmur to pay any longer attendance on their backs, and claim the next turn, and between these two competitors, 'tis odds devotion will be quite excluded, or reduced only to a grace before meat; (and well if that, considering how unfashionable even that is grown) in the mean time what a wretched improvidence is it, to reduce the one necessary business of the day to such uncertainties, nay almost to a certain disappointment.

43. Yet suppose this hazard were only imaginary, and a Lady were infallibly sure not to lose the time of her Praiers; yet in the fourth place, she will be likely by such preceding diversions to lose much of her zeal in them, so that if they be said at all, they will scarce be said in a due manner. There is alas such a repugnancy in our nature to any thing spiritual, that we cannot close in an instant; but as a benummed, frozen body will need som rubbing and chafing before it can be fit for motion; so our more frozen souls require som previous incitations before they can with any vigor exert themselves in Devotion. Now sure the dressing time (I mean such a dressing as we now suppose) is not very proper for such preparations. 'Tis,

on the contrary, extreme apt to indis
and unfit them; for when the fanc
poſſeſt with ſo many little images of
nity, they will not eaſily be ejected. T
ranging faculty is, God knows, too ap
bring in even the remoteſt diverſions;
when it has ſuch a ſtock ready at ha
how will it pour them in upon the mind
the great allaying, if not utter extinguiſhi
of Devotion?

44. When all theſe conſiderations
put together, 'twill ſure appear wholſ
counſel, that ſuch perſons ſhould not t
ſo important a duty to ſo many caſualt
but in the firſt place ſecure a time for th
repair to their Oratory before their dreſſ
room, and by an early conſecration
themſelves to God, defeat *Sathans* cla
and diſcourage his attempts for the reſt
the day. We know there is a natural e
cacy in a good beginning, towards the p
ducing a good ending: but in ſpiritu
things the influence is yet greater, beca
it draws in Auxiliaries from above, a
engages the yet farther aſſiſtances of Gra
Upon which account I am apt to belie
that where this Duty is ſincerely and f
vently performed in the morning, it w
not totally be neglected in the ſucceedi
parts of the day. 'Twill be eaſy to di
cern the ſame obligation, the ſame adva
ta

age of closing the day with God that there was to begin it; and when those two boundaries are secured, when those are lookt upon as strict duty, and constantly observed, 'tis not unlikely but their Piety may grow generous, and with *David*, *Ps.* 55. 17. add to the *evening and morning a noon day office*; for where Devotion is real, 'tis apt to be progressive; and the more we converse with God the more we shall desire to do so. Thus we see how this little cloud like that of *Elijah*, 1 *King.* 18. 44. may *over-spread the Heavens*, and this handful of first-fruits may hallow the whole day.

45. Nay indeed, when it has advanced thus far, 'twill probably go farther, 'twill not keep it self only on the defensive part, but invade its oppositis, get daily ground of those vanities by which it was before oppresst. For when a Lady has in her Closet washt her cheeks with penitent tears, she cannot sure when she comes out think them prepared for the varnish of the paint and fucus. When she has attentively examined her Conscience, that impartial mirror, and there discern'd all the blemishes of her nobler part, she will sure with somwhat a more cold concern consult her looking-glass. And when she has with pious vows and resolutions *put*

*on the Lord Jesus Christ, Rom.* 13.14. 'twill impossible for her to be very anxiou careful about her garments. This dev temper of her mind will by a holy *lege main*, shuffle the Romances out of her ha and substitute the Oracles of Truth; not let her dream away her time in f tastic scenes, and elaborate nothings, prompt her *to give all diligence to make Calling and Election sure.* In a word, wh she once understands what it is to spe one hour devoutly, she will endeavour rescue all the rest from trifles, and impe nent entertainments; and employ them purposes more worthy the great end of being. Thus may she almost insensi wind her self out of the snare, disintan her self from those temptations wherew she was enwrapt; and by having her *he so set at liberty, may run the Waies of G Commandments, Psal.* 119.

46. But Privat Devotion tho of exc lent effect, cannot commute for the omi on of public, nor indeed can it long mai tain its vigor, unless somtimes cherish by the warmth of Christian Assemblie and if God please to visit them in the Closets, they are (even by their ow Laws of Civility) obliged to return his Vi sits, and attend him in his house: I fe too many adapt the instance in the form

lity too, and come as unconcerndly to him as they do to one another. 'Tis true, those that pay him a cordial reverence at Home, will certainly do it at the Church; and therefore by the little we see performed by some there, we may doubt God sees as little in their Retirements. But what speak I of an hearty Reverence, when 'tis visible that there are those who pay none at all? How rare a sight is it for some Ladies to appear at Church? How many times (I had almost said hundreds) do we see their Coaches stand at the Play-house, for once at God's? They seem to own no distinction of daies, unless it be, that Sunday is their most vacant season to take Phisic, or to lie a bed; and if such do ever come to Church, Devotion is like to be the least part of their errand; some new garment perhaps or dress is to be shew'd, and that thought the place where the most critical Judges of those things will be most at leasure to observe them; or if they come not to teach new fashions, it may be they come to learn; and such documents will be surer to be put in practice then any in the Sermon Possibly they expect to see some friend or acquaintance there, and as if Christ were to be served (as he was born) in an Inn, make his house the common rendezvous in which to meet their Assoc-

ciates. If they have any more ingeni
attractives, 'tis commonly that of curiosi
to hear some new celebrated Preacher, a
that rather for his Rhetoric then his Di
nity; and this Motive (tho the best of
set) is but like that which prevail'd w
those *Jews* St. *John* mentions, who came
*Jesus that they might see Lazarus,* Joh. 1
47. I shall not rank among these motiv
that of Hypocrisie and seeming Holine
for from that all the rest do acquit the
Indeed 'tis the only sin which this Age h
seemed to reform, and that too only
way of *Antiperistasis*, not by the Ver
but the Iniquity of the Times. Religi
is grown so unfashionable, so contemtib
that none can now be temted to put on
ridiculous a disguise. And altho as
single persons I confess Hypocrisie one
the deepest Guilts, such as has a peculi
portion assign'd it by Christ in the pla
of torment; *Mat.* 24. 51. yet as to comm
nities, I cannot but think it better to ha
a face of Religion then Profaneness. Th
example of the former may work beyon
it self, and the form of Godliness in som
may produce the power of it in others; bu
a pattern of Profaneness, the farther it ope
rates the worse, and all the progress it ca
make, is from one wickedness to another
so that I fear as St. *Bernard* wisht for hi
Heave

Feaver again: so the Church may ere long for her Hypocrites.

48. But to recall my self from this digression, let us a little enquire how those whom the forementioned Motives bring to Church behave themselves there, and that is indeed with great conformity to the ends of their coming: their errand is not to be Suppliants, neither do they put themselves in the posture, kneeling is impertinent for them who mean not to pray, but as the Apostle describes the idolatrous service of the *Israelites*, *They sat down to eat and drink, and rose up to play*; so these sit to talk and laugh with their Pew-fellows, and rise up to gape and look about them. When they should be confessing their sins to Almighty God, they are apologizing (perhaps) to one another for the omission of a ceremonious visit, or some other breach of civility; when they should be *observing the goings of God in the Sanctuary*, Psal. 68. they are enquiring when this Lady came to Town, or when that goes out; nay perhaps the Theater is brought into the Temple, the last Play they saw is recollected, and Quotations enough brought thence to vie with the Preacher: 'Tis impossible to reckon up all their Topics of discourse, nay it were indeed scandalous for one that reproves them to pretend

tend to know, by how many impertinenc
(to say no worse) they profane that ho
Place and Time.

49. But that all-seeing eye in who
presence they are, keeps an exact accou
and will charge them not only with t
principal but the product; not only wi
their own irreverences, but with tho
which by their example and encouragin
ment they have occasion'd in others, n
farther even with that scandal which n
dounds to Christianity by it. For when o
that is to chuse a Religion, shall read t
Precepts of *Pythagoras*, enjoining that t
Gods must not be worshipt in passing b
as it were accidentally, but with the grea
est solemnity and intention; when the
shall consider the care of *Numa* in institu
ing Officers, who at Sacrifices, and all di
vine Services, should call upon the peop
to keep silence and advert to Devotion;
but the practice of the present *Mahometa*
who permit none to sit in their *Mosches*, n
to pray without prostration. When I sa
this is considered, and compar'd with th
scandalous indecency observable in ou
Churches, he will certainly exclude Chri
stianity from all competition in his choic
not allow that the name of a Religio
whose very worship appears so profan
and whose Votaries mock the God the
pretend to serve.

50. Y

50. Yet how ſevere ſoever the charge may lie againſt ſome, I am far from including all under it. I know there are many Ladies whoſe examples are reproaches to the other Sex, that help to fill our Congregations when Gentlemen deſert them, and to whom ſomtimes we alone own that our Churches are not furniſhed like the Feaſt in the Parable, *Luke* 14. 21. meerly out of *the high wayes and hedges, with the poor and the maimed, the halt and the blind*; yet ſom even of theſe may be liable to ſome irregularity, which may be the effects of inadvertance or miſperſwaſion, tho not of contemt or profaneneſs.

51. And firſt 'tis obſervable in ſom who come conſtantly, that yet they com not early, ſo that a conſiderable part of Praiers is paſt ere they enter the Church. This firſt cauſes ſome diſturbance to others, the ſucceſſive entry of new comers keeping the Congregation in a continual motion and agitation, which how unagreeable it is to Devotion, *Numa* a Heathen Prince may teach us, who, *Plutarch* tells us, took a particular care, that in the time of divine Worſhip, no knocking, clapping or other noiſe ſhould be heard: as well knowing how much the operations of the intellect are obſtructed by any thing that importunes the Senſes. What ſhould he have

ſaid,

said, should he come into one of our Co
Congregations where often during
whole time of Praier, the claping of P
doors does out-noise the Reader.

52. But besides the indecency of
thing, and the interruption it gives to
thers, 'tis very injurious to themselves
kind of partial excommunication of
own inflicting; which excludes them
part of the divine Offices, and from
part too, which is of the most unive
concern, I mean the confession of
which the wisdom of our Church has
placed in the beginning of her Service,
the necessary introduction to all the
For considering how obnoxious we all
to the wrath and vengeance of God,
first business is to deprecate that by
humble confession of our guilt. Wo
any Malefactor that had forfeited his
to Justice, come boldly to his Prin
and without taking notice of his crim
importune him to bestow the grea
favors and dignities upon him? Yet
the very same abrupt impudence in us,
supplicate the divine Majesty before
attempt to atone him, to ask good thin
from him before we have acknowledg
the ill we have done against him. And
such God may justly make such a retur
as *Augustus* did to one that entertained hi
mu

much below his greatneſs. I knew not before that we were ſuch familiars.

53. It will much better become them to anticipate the time, *to wait at the poſts of his doors*, *Prov.* 8. and contrive to be there before the Service begins, that ſo by previous recollection they may put their minds in a fit poſture of addreſs at the public Audience: which (by the way) ſpeaks it to be no very laudable cuſtom which almoſt univerſally prevails, that thoſe few who do come early, ſpend the interval before Service, in talking with one another, which they do not only loſe the advantage of that time for preparation, but convert it into the direct contrary, do thereby actually unfit and indiſpoſe themſelves. God knows our hearts even in their moſt compoſed temper, are too apt to create diverſions; we need not ſtart game for them to chaſe, and by prefacing our Praier with ſecular diſcourſe, make a gap for the ſame thoughts to return upon us in them. Beſides, in relation to the place, it has a ſpice of profaneneſs, 'tis the bringing the *Moabite* and *Ammonite* into the Temple, *Deut.* 23. 3. a kind of invaſion on Gods propriety, by introducing our worldly concerns of divertiſements into the houſe which is called by his Name, ſolemnly dedicated to him, and therefore dedicated that

it

it might be his peculiar. So that with a little variation, we may to such a La the expostulatory reproof of the Apos to the Corinthians, 1 *Cor.* 11. 22. *What have ye not houses to talk and converse in or despise ye the Church of God?* But this I confess a reproof that will not reach many, there being so few of the better sort that come early enough to talk before Service, and as for those who talk after we have already rankt them under another *Classis.* Yet give me leave to add, that those fall not much short of that degree of profaneness, who come late only because they are loth to rise, or to abate any thing of the curiosity of their dress. For she that prefers her sloth or her vanity before Gods Service, is like (how decent soever she behave her self) to give but an unsignificant attendance at it.

54. But I guess this may in many proceed from another cause, which tho ill in their intention, is not so in respect either of its unreasonableness or its effects and that is an unequal estimate they make of the parts of Gods Service. This last Age has brought in such a partiality for Preaching, that Prayer seems comparatively (like *Sarah* to *Hagar*) despicable in their eyes: so that if they can but come time enough to the Sermon, they think they have

have discharged the weightier part of the Law, and of their own duty. This misperwasion, tho it hath too generally diffused it self through both Sexes, yet seems to have bin very especially imbibed by the female. And besides the evidence that Sunday gives, the week-dayes afford no less. Let here be a Lecture tho at the remotest part of the Town, what hurrying is there to it, but let the Bell tole never so loud for the Canonical hours of Common Praier, will not call the neareſt of the Neighbourhood. I speak not of those who are at defiance with our Service, and have listed themselves in separate Congregations (for I intend not to trace them through their wild mazes) but of those who yet own our Church, and object not to its Offices, but only have suffered their valu for them to be insensibly undermined by their greater zeal for Preaching. God sure intends a Harmony in all sacred Ordinances, and would not have set up a party against another, but mutually assist each others operation upon us: thus Praier disposes us to receive benefit by Preaching, and Preaching teaches us how to pray aright, and God grant we may long enjoy the public opportunities of both. Yet since this Age has brought them to a competition, I must take leave to say, that if we

come

come impartially to weigh Praier
Preaching, the Ballance will incline
ther way then it seems with many to
and we shall find Praier the most
part o' Religion.

55. The end of Preaching is two
either to teach us what we know not,
excite us to practise what we alr
know: now in relation to the firs
these ends, I suppose there is a wide d
rence between Preaching at the first
mulgation of the Gospel, and now:
then the only way of revealing to
World the whole mystery of our Salv
on, so that the Apostles inference was
irrefragable, *How shall they believe on him*
*whom they have not heard, and how shall*
*hear without a Preacher?* Rom. 10. 14.
where Christianity is planted, and
New-Testament received, we have th
in the whole Doctrine of Christ; nay
have not only the matter but the very fo
of many of those Sermons which Ch
and his Apostles preached; so that u
we think them not sufficiently gifted,
cannot but acknowledge, we have
them ample instruction both for Faith
Manners enough, as the Apostle spea
to *make us wise unto Salvation*, 2 *Tim.* 3.
And the reading of those being a con
derable part of our Churches Service,

have the most genuine Preaching even before the Minister ascends the Pulpit. Besides, for the help of those whose youth or incapacity disables them from making collections thence for themselves, our Church has epitomiz'd the most necessary Points of Belief and Practice in the Catechism; not (as the Roman) to preclude their farther search, but to supply them in the *interim* till they are qualified for it; and by that early infusion of Christian Principles, to secure them of that knowledg which is simply necessary to their Salvation.

56. Now sure, to people in this state, Preaching is not of so absolute necessity in respect of instruction, as it was to those who from Heathenism and Idolatry were to be brought first to the Knowledg, and then to the Faith of Christ. We seem therefore now more generally concern'd in the other end of Preaching, the exciting us to Practice; for alas, there are few of us who stumble on sin for want of light, but either through heedlesness, and want of looking before us, or else by a wilful prostration of our selves to it; so that we often need to be roused out of our negligence, to be frighted out of our stubbornness, and by a close application of those truths we either forget or suppress, be animated to our Duty. And for this purpose Preach-

ing

ing is doubtleſs of excellent uſe, and
nauſeating of it ſhews a very ſick
ſtitution of mind; yet ſure the over-
deſire may be a Diſeaſe alſo. He that
more then he can concoct, does not
aſſiſt as oppreſs nature; and thoſe
run from Sermon to Sermon, that
low themſelves no time to chew, much
to digeſt what they hear, will ſooner
found their brains then better their
Nay, it oft betraies them to a very
ous deluſion, it diverts them from
of the practical parts of Piety, and yet
them a confidence that they are
dinarily Pious; and by their belief
Religion conſiſts principally in
makes them forget to try themſelves
that more infallible teſt of doing Gods
So that whereas God never
Preaching for more then a guide in
way, they make it their way, and
too; and Hearing muſt, like a circle,
and terminate in it ſelf.

57. I am ſure in ſecular concerns,
ſhould think him a very unprofitable
vant, that after his Lord had given
directions what to do, ſhould be
ported with hearing his inſtructions,
he ſhould deſire to have it infinitely
peated, and ſo ſpend the time wherein
ſhould do the work. And we have

think God will make the same judgment of those who do the like in his Service.

58. One would now think that this ravenous appetite of hearing should supersede all niceness in it, yet we find it does not, but that som make a shift to be at once voracious and squemish. If this spiritual food be not artificially drest, 'tis too gross for their palats, the Phrase must be elegant, the words well accented, and the *enticing words of mans wisdom*, which St. *Paul* disclaims in his Preaching, 1 *Cor.* 2. 4. is that which they principally regard. Nay the memory of the Preacher becomes the most material point of his Sermon, and the first glance on his Book prejudges him. I need not add the extravagances of an uncouth tone, a furious vehemence, or phantastic gesture, wherein the soul and vital efficacy of Preaching has bin solemnly placed. Now 'tis evident all these are but trivial Accomplishments; so that those who insist so much on them do make Preaching much less Sacred and Divine then indeed it is; and therefore cannot without absurdity lay the main stress of Religion upon it, or make that the highest of Gods Ordinances, which owes all its gratefulness with them to the Endowments of men. Som may think I pursu this subject too far, but I am sure I do it not

with

with design to derogate from the just
spect due to Preaching; only I would
have it monopolize our esteem, or ju
out another Duty, which is of more
stant use, and indispensible necessity.

59. And such certainly is Praier,
respiration of the soul, which is so nece
ry, that it admits not of long intermiss
and therefore seems to carry the same
portion to hearing, which breathing
to eating: we may make long inter
of feeding, and yet subsist; but if we sho
do so in breathing, we cannot recover
Praier is the morning and evening
crifice under the Law, which God
dained should be perpetual; where
Preaching is but like the Reading in
Synagogues on Sabbaths and Festiv
Indeed, however we have confounded
terms, 'tis Praier only that can properly
called the worship of God; 'tis that
which we pay him his solemn homa
acknowledge his soveraignty, and
own dependence. When we hear, we
no more then what every Disciple do
to his Master; but when we pray, we ow
him as the spring and source of all
good we expect, as the Author of our B
ing, and the Object of our Adoration;
a word, we do by it profess him our God
it being an impress of meer natural Relig

on to supplicat the Deity we acknowledg. 60. And as by Praier we render the greateſt Honor to God, ſo likewiſe do we procure the greateſt advantages to our ſelves. Prayer is the powerful Engin, by which we draw down Bleſſings; 'tis the key which lets us into the immenſe storehouſe of the Almighty; nay 'tis that upon which the efficacy of Preaching depends. The Word is but a dead letter without the Spirit; and God has promiſed the Spirit to none but thoſe that ask it. *Luk.* 11. 13. So that Praier is that which enlivens and inſpirits our moſt ſacred actions; and accordingly in Scripture we find it ſtill a concomitant in all Eccleſiaſtical concerns. When an Apoſtle was to be ſubſtituted in the room of *Judas*, we find, they referred it not to the deciſion of lots, till God, who had the ſole diſpoſing of them, *Prov.* 16. 33. had bin invoked by ſolemn Praier, *Act.* 1. 24. So when *Barnabas* and *Saul* were to be ſeparated to the Miniſtry, tho the appointment were by the Holy Goſt, yet that ſuperſeded not the neceſſity of Praier; the Apoſtles praied (yea, and faſted too) before they laid their hands on them, *Act.* 13. 3. Nay our bleſſed Saviour Himſelf, though he knew what was in man, and needed no guidance but his own Omniſcience in this

this choice: yet we find that before
Election of the twelve Apostles, he con
nued a whole night in Praier to God, L
6. 22. doubtless, to teach us how requ
Praier is in all our important interc
which like the Pillar of Cloud and Fir
the Israelites, is our best Convoy thro
the Wilderness, through all the sna
and temptations, through all the calam
ties and distresses of this World, and
most infallible Guide to the Land of Pr
mise.

61. And sure when all these are the pr
perties of Praier, tho privat, they will
less belong to the public; such a consi
ration and union of importunate Devo
on, must have a proportionable increa
in its effect; and if Heaven can suffer vi
lence by the fervor of one single Votar
with what storm, what batteries will it
scaled by a numerous Congregation? W
find the Church is, by Christ, compar
to *an Army with banners*, *Cant.* 6. 3. but su
never is this Army in so good array, in
invincible a posture as upon its knee
The Ecclesiastical story tells us of a Le
gion of Christians in *Aurelius*'s Camp, wh
in that posture discomfited two assailan
at once, the enemy and the drought; th
breath which they sent up in Praiers, like
kindly exhalation return'd in rain, an

relieved the perishing Army: and had we but the same fervor, and the same innocency; could we lift up but as pure hands as they did, there would be no Blessing beyond our reach. But the less any of us find ourselves so qualified, the more need we have to put our selves among those that are.

62. There is an happy contagion in goodness; like green wood, we may perhaps be kindled by the neighboring flame; the example of anothers zeal may awake mine. However, there is som advantage in being in the company: those showres of benediction which their Praiers bring down, are so plentiful, that som drops at least may scatter upon those about them. We find *Elisha* for *Jehoshaphat's* sake, endured the presence of *Jehoram* whom otherwise he professes he would not have lookt towards, 2 *King.* 3. 14. and God may perhaps do the like in this case; and as he prospered *Potiphar* for *Josephs* sake, *Gen.* 39. 23. so the Piety of some few may redound to the benefit of all. From all these considerations I suppose may sufficiently be evinced the necessity and benefit of public Praier, and consequently the unreasonableness of those who upon any pretence neglect it. I shall now only beseech those to whom I speak to make the application to themselves, and to shew they do so by

their more early and more assiduous a
dance on it.

63. There is also another Duty to w
many of these to whom I write see
need some incitation, and that is C
municating, a part of Devotion which
looser sort scarce ever think in seaso
their death beds, as if that Sacrament
the Romanists Extreme Unction were
fit for expiring souls; but to such we
apply the words of the Angel to the
man, *Luk.* 24.5. *Why seek ye the living a
the dead?* Why think ye that the So
Righteousness is only to shine in the sh
of death, or that Christ is never to gi
his flesh, till we are putting off our o
'Tis one principal end of that Sacra
to engage and enable us to a new
how preposterous then is it, how un
inconsistent with that end to defer it to
hour of death? Tis true 'tis a good *V
cum* for such as are in their way tow
bliss, but it is too bold a hope, to s
that it shall in an instant bring them
that way, who have their whole life
ed on in the contrary: the roads to H
ven and Hell lie sure too far asunder
within distance of one step, nor can it
any safety be presumed that once recei
at their death, shall expiate so many w
neglects of it in their life.

64. But I ſhall ſuppoſe theſe total Omiſſions are not a common guilt: yet with many others the fault differs only in degree, they do not wholly omit, but yet come ſo infrequently as if they thought it a very arbitrary matter whether they come or no. And this truly is obſervable in many who ſeem to give good attendance on other parts of divine Worſhip, for indeed 'tis a ſad ſpectacle to ſee, that let a Church be never ſo much crouded at Sermon, 'tis emtied in an inſtant when the Communion begins, people run as it were frighted from it, as if they thought with thoſe in *Malachy*, that *the Table of our Lord is polluted*, Mal. 1. 12. that ſome peſt or infection would thence break forth upon them. A ſtrange indignity to the Majeſty, and ingratitude to the love of our Redemer. Let a King, or but ſome great man make a public entertainment, how hard is it to keep back the preſſing multitude: many Officers are neceſſary to repel the uninvited gueſts, and yet here there needs more to drive us to it, tho the invitation be more general, and the Treat infinitly more magnificent.

65. I know this fault (like many other) ſhrouds it ſelf under a fair diſguiſe, and this barbarous neglect pretends to the humbleſt veneration. People ſay 'tis their

great reverence they have for the Sac th
ment that keeps them at so great a ( an
stance; but sure that is but a fictitio O
reverence which discards obedience; a th
when Christ commands our coming, a or
drawing back looks more like stubbo to
ness and rebellion, then awe and respe pe
I suppose we pretend not to exceed the Pr tu
mitive Christians in humility and god to
fear, and yet they communicated dail P
and therefore sure our reverence is of su
much differing make from theirs, if c
produce such contrary effects. Indeed 't (
to be feared that many put a great che v
upon themselves in this matter. The Eu a
charist is justly accounted the highest
divine Ordinances, and those who thin
of no preparation in other, yet have son
general impressions of the necessity of it i
this; but the uneasiness of the task discou
rages them, they dare not come without
wedding garment, and yet are loth to be
the pains to put it on, so that all this good
ly pretext of reverence, is but the Devil i
*Samuels* Mantle, is but sloth clad in the ha
bit of humility.

66. And to this temtation of sloth, ther
is another thing very subservient, an
that is the easie and slight opinion whic
is commonly taken of sins of Omission
many are startled at great Commissions
thin

think them to carry a face of deformity and horror, who in the mean time look on Omissions only as privations and meer nothings, as if all the affirmative precepts were only things of form, put in by God rather to try our inclinations, then to oblige our performance; and so were rather overtures and proposals which we may assent to or not, then injunctions which at our peril we must obey. A fancy no less absurd then impious. That God should be content so to compound with his creatures (and like a prince over-power'd by his vassals) consent to remit all their homage, absolve them from all positive Duty, so they would be but so civil as not to slie in his face, or to commit out-rage on his Person. But this wild imagination needs on other confutation, then that form of inditement our Savior gives us as the Model of that which shall be used at the last day, *Mat.* 25. where the whole Process lies against sins of Omission, and yet the sentence is as dismal and irreversible, as if all the Commissions in the World had bin put into the Bill.

67. And certainly of all Omissions none is like to be more severely charged then this of communicating, which is not only a disobedience, but an unkindness, which strikes not only at the Autority but the

Love of our Lord, when he so affect
union with us that he creates Mysteries
ly to affect it, when he descends even
our sensuality, and because we want
ritual appetites, puts himself within
of our natural; and as he once veil'd
Divinity in flesh, so now veils even
flesh under the form of our corporal
rishment, only that he may the more
dissolvably unite, yea incorporat him
with us. When I say he does all this,
are not only impious but inhuman if
will not attract us. Nay farther when
does all this upon the most endearing
mory of what he has before done for
when he presents himself to our imbra
in the same form wherein he presen
himself to God for our expiation, when
shews us those wounds which our iniqu
ties made, those stripes by which we
healed, that death by which we are re
ved, shall we to compleat the Scene of
Passion, force him also to that pathe
complaint, *Lam.* 1. 12. *Have ye no regard
ye that pass by?* Shall we instead of smiti
our breasts (as did other witnesses of
sufferings) turn our backs? If we can h
bitually do this, 'tis to be feared the ne
degree will be to wag our heads too, a
we shall have the profaneness to deri
what we have not the Piety to commemo-
rate.

68. And

68. And this seems to be no implorable fear, for in religion there are gradual declinations as well as advances, coldness and tepidity will (if not stopt in its progress) quickly grow to lothing and contempt. And indeed to what can we more reasonably impute the great over-flowings of profaneness among us, then to our ill-husbanding the means of Grace? Now certainly of all those means there is none of greater energy and power then the blessed Sacrament.

69. Were there no other benefit derived from it save that which the preparation implies, 'twere very considerable. It brings us to a recollection, fixes our indefinit purposes of searching and trying our waies, which else perhaps we should infinitly defer, stops our carreer in sin, and by acquainting us with our selves, shews us where our danger lies, and how we are to avert it, what breaches are made in upon our souls, and how we must repair them, all which are with many seldom thought of, but when the time of communicating approches. We live so far off from our selves, know so little what is don in us, that we answer the description the Prophet makes of the surprize of *Babylon*, of which the King knew nothing till post after post run to inform

him that his *City was taken at one end*, Je
51. 31. we often lie secure while the en
my is within our walls, and therefo
they are friendly allarms which the Sa
crament gives us to look to our defenc
But if when the Trumpet sounds no
will prepare himself to the Battel, if whe
the Minister gives warning of a Sacra
ment, and the preparation it requires
we go our wayes, and with *Gallio* ca
*for none of those things*, or with *Felix*, Ac
24. 26. *put it off to a convenient time*, w
wilfully expose our selves, and 'tis bu
just Christs dreadful menace should b
executed upon us, that we *die in our sins*
who will frustrate such an opportunity o
a rescu from them.

70. But 'tis not only this remoter and accidental advantage (this preventing Grace) which the Holy Eucharist affords, it contains yet greater and more intrinsic benefits, is a Spring of assisting Grace also, 'tis a Magazine of Spiritual Artillery to fortifie us against all assaults of the Devil, the great Catholicon for all the Maladies of our Souls, that which if duly received, will qualifie us to make St. *Pauls* boast, *Phil.* 4. 13. *I can do all things, through Christ which strengthens me.* In a word, 'tis to us whatever we need, Wisdom, Righteousness, Sanctification, and

and Redemtion, becauſe it poſſeſſes us of him who is ſo, 1 *Cor.* 1. 31. ſo that whenever we neglect it, we manifeſtly betray our own intereſt, and do implicitly chooſe death while we thus run from life.

71. Thus we ſee there is a concurrence of all ſorts of Arguments for this duty, oh that ſome (at leaſt) of them may prevail! If we are not tractable enough to do it in obedience, yet let us be ſo ingenious as to do it for Love, for Gratitude, or if for neither of thoſe, let us be at leaſt ſo wiſe as to do it for intereſt, and advantage. I know people are apt to pretend buſineſs, the Farm and the Oxen muſt excuſe their coming to the Feaſt, but alas what buſineſs can there be of equal neceſſity or advantage with this? Yet even that Apology is ſuperſeded to thoſe I now ſpeak to, who as I obſerved before have leſure more then enough, ſo that it would be one part of the benefit, its taking up ſome of their time: let me therefore earneſtly beſeech them, not to grudge a few of their vacant hours to this ſo happy an emploiment.

72. Did any of their near Friends and Relations invite them to an interview, they would not think him too importune, tho

tho he repeated the Summons weekly, nay, daily, but would punctually obſerve the meeting: And when their Savior much ſeldomer entreats their company, ſhall he not obtain it? muſt he never ſee them but at two or three ſolemn times of the year? and ſhall they wonder at any interveening invitation (as the Shunamites huſband did at her going to the Prophet when it was *neither new Moon nor Sabbath*, 2 Kin. 4. 23.) and tell him 'tis not yet *Eaſter* or *Chriſtmas*, this were not only to be irreligious but rude; and methinks thoſe who ſtand ſo much upon the particulars of Civility to one another, ſhould not then only lay aſide their good manners when they are to treat with their Redeemer. Certainly he is not ſo unpleaſant company that they need ſhun his converſe: if he do appear ſo to any, 'tis that ſhunning that is the cauſe of it. He does not open his treſures to ſtrangers: they that come now and then for form ſake, no wonder if their entertainment be as cold as their addreſs. They that would indeed *taſt how ſweet the Lord is*, *Pſal.* 34. 8. muſt by the frequency of their coming ſhew the heartineſs of it, and then they would indeed find it a *feaſt of fat things*, as the Prophet ſpeaks.

73. In a word, let them but make experiment, resolve for a certain time (be it a year or thereabouts) to omit no opportunity, (and withall no due preparation) of communicating, *I* am a little confident they will afterwards need no other importunity but that of their own longings: the expiration of that definit time will prove the beginning of an indefinit, and their resolutions will have no other limit but their lives. For certainly there is not in all the whole mystery of Godliness, in all the Oeconomy of the Gospel, so expedite, so infallible a means of growth in Grace, as a frequent and worthy participation of this blessed Sacrament; *I* cannot therefore more pertinently close this Section, then with this exhortation to it, by which they will not only compleat all their Devotions, crown and hallow the rest of their Oblations to God, but they will be advanced also in all parts of practical *Piety*: for tho this and other sacred Offices be perform'd in the Church, the efficacy of them is not circumscribed within those walls, but follows the devout soul through all the occurrences of human life.

74. She that has intently consider'd the presence of God in the Sanctuary, has

learn'd

learn'd so much of his ubiquity, that she will not easily forget it in other places, and she that remembers that, will need no other guard to secure her innocence, no other incentive to animate her endeavors, since she is view'd by him who is equally powerful to punish or reward, who regards not the persons of the mighty, nor can be awed into the connivance of a crime. Indeed a serious advertance to the divine Presence, is the most certain curb to all disorderly appetites, as on the contrary the not having God before their eyes, is in Scripture the comprehensive description of the most wretchless profligated state of sin. It concerns therefore all those who aspire to true Piety to nourish that awful sense in their hearts, as that which will best enable them to practice the Apostles advice, 2 *Cor.* 7. 1. *To cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the Fear of God.*

75. I am sensible that this Section is spun out to a length very unproportionable to the former; but as the principal wheel in an artificial movement may be allowed a bulk somwhat answerable to its use, so upon the same account, the size of this is not unjustifiable; the Piety which this

this designs to recommend being the one necessary thing, which must influence all other endowments. We know the course resemblance *Solomon* makes of a *fair woman without discretion, that she is like a jewel of gold in a swines snout*, Pro. 11. 12. but even that discretion (if any such could be) without Piety, were but the adding one jewel more, exposing another valuable thing to the same despicable ridiculous use. But to speak truly there is no real discretion, where there is no Religion: and therefore *Solomon* seems in this place to understand by it that practical Wisdom, which in the sacred Dialect (his writings especially) is equivalent to the fear of the Lord. 'Tis true, there may be a rallying wit to scoff and abuse, a serpentine Wiliness to undermine and deceive, but that sort of Wisdom (like that of *Achitophel*) finally converts into foolishness, does very often appear to do so in this life, but most certainly in the next, because it builds upon a false bottom, prefers temporal things before eternal. And as neither beauty or wit (the two celebrated accomplishments of women) so will neither Greatness and Honor, give any advantage without Piety, 'twill only (as hath bin already observed) make them more exem-

exemplary ſinners, inflame the accou
and ſo expoſe them to a greater degree
condemnation; for ſure 'tis not their
that will reſcu them from the diſmal
nunciation of the Wiſe man, *Wiſd.* 6.
*Mighty men ſhall be mightily tormented.*
conclude all with another irrefragab
maxim of the ſame Author, *Whether*
*be Rich, Noble, or Poor, their Glory is*
*Fear of the Lord.*

THE

# THE LADIES CALLING.

## Part II. Sect. I.

### *of Virgins.*

1. WE have taken a view of thoſe general qualifications, which are at once the duty, and the ornament of the female Sex, conſider'd at large. Theſe like the common Genius involve all; but there are alſo ſpecific differences, ariſing from the ſeveral circumſtances and ſtates of life, ſom whereof may exact greater degrees even of the former vertues, and all may have ſome diſtinct and peculiar requiſits adapted to that particular ſtate and condition: and of theſe our propoſed method engages us now to conſider. Human life is full of vicifſitudes and changes, ſo that

that 'tis impossible to enumerate all
lesser accidental alterations to which it
lyable. But the principal and most
stinct scenes, in which a woman can
suppos'd regularly to be an actor,
these three, Virginity, Marriage and W
dowhood; which as they differ wide
from each other, so for the discharg
their respective duties, there are pecul
cautions worthy to be adverted to.

2. Virginity is first in order of tim
and if we will take S. *Pauls* judgement
respect of excellence also, 1 *Cor.* 7. A
indeed she that preserves her self in th
state upon the account he mentions v.
that *she may care for the things that are of*
*Lord, that she may be holy both in body and*
*Spirit*, deserves a great deal of veneratio
as making one of the neareſt approches
the Angelical State. And accordingly
the primitive time, such a Virginity w
had in a singular estimation, and by th
assignment of the Schoolmen, hath a pa
ticular coronet of glory belonging to
Nay even among the heathens, a conse
crated Virgin was lookt on as a thing mo
sacred. The Roman Vestals had extra
ordinary priviledges allowed them by
the state; and they were generally held
such reverence, that Testaments and o
ther

ther depositums of the greatest trust were usually committed to their custody, as to the surest and most inviolable Sanctuary. Nay their presence was so to convicted malefactors; the Magistrates veiling their *faces* when they appear'd: and giving up the criminal to the commanding intercession of Virgin innocence.

3. As for the religious orders of Virgins in the present Roman Church, tho some and those very great abuses have crept in; yet I think 'twere to be wish'd, that those who suppress them in this nation, had confind themselves within the bounds of a reformation, by choosing rather to rectify and regulate, then abolish them.

4. But tho there be not among us such societies, yet there may be *Nuns* who are not Profest. She who has devoted her heart to God, and the better to secure his interest against the most insinuating rival of Human Love, intends to admit none, and praies that she may not; does by those humble purposes consecrate her self to God, and perhaps more acceptably, then if her presumtion should make her more positive, and engage her in a vow she is not sure to perform.

5. But this is a case does not much need stating in our Clime, wherein women are so little transported with this zeal of volun-

tary

tary Virginity. that there are bu few
find patience for it when neceſſary. An
maid is now thought ſuch a curſe, as
poetic fury can exceed; look't on as
moſt calamitous creature in nature.
I ſo far yeild to the opinion, as to con
it ſo to thoſe who are kept in that ſtate
gainſt their wills: but ſure the original
that miſery is from the deſire, not the
ſtraint of Marriage: let them but ſupp
that once, and the other will never be th
infelicity. But I muſt not be ſo unkind
the ſex, as to think 'tis alwaies ſuch de
that gives them averſion to Celibacy;
doubt not many are frighted only with
vulgar contemt under which that ſtate li
for which if there be no cure, yet there
the ſame armor againſt this which is
gainſt all cauſeleſs reproaches, viz. to co
temn it. Yet I am a little apt to beli
there may be a prevention in the caſe.
the ſuperannuated virgins would beh
themſelves with gravity and reſerved
addict themſelves to the ſtricteſt vertu
piety, they would give the world ſo
cauſe to believe, 'twas not their nece
ty but their choiſe which kept them
married; that they were preengag'd to
better Amour; eſpouſed to the ſpiri
Bridegroom: and this would give th
among the ſoberer ſort at leaſt the re

rence and esteem of Matrons. Or if after all caution and endeavor, they chance to fall under the tongues of malicious slanderers; this is no more then happens in all other instances of duty: and if contempt be to be avoided, Christianity it self must be quitted, as well as virgin Chastity But if on the other side they endeavour to disguise their age, by all the impostures and gaieties of a youthful dress and behavior, if they still herd themselves among the youngest and vainest company, betray a yong mind in an aged body; this must certainly expose them to scorn and censure. If no play, no ball, or dancing meeting can escape them, people will undoubtedly conclude, that they desire to put off themselves to meet with chapmen, who so constantly keep the fairs. I wish therefore they would more universally try the former expedient, which I am confident is the best amulet against the reproach they so much dread, and may also deliver them from the danger of a more costly remedy, I mean that of an unequal and imprudent match, which many have rush'd upon as they have ran frighted from the other, and so by an unhappy contradiction, do both stay long and marry hastily, gall their neck to spare their ears, and run into the yok rather then hear so slight and unreasonable a reproach.

proach. They need not, I think, be ... braided with the folly of such an elec... since their own experience is (to many ... them) but too severe a monitor. I sh... not insist further on this, but having gi... the elder virgins that ensign of their seni... rity as to stand first in my discourse. I sh... now address more generally to the rest.

6. And here the two grand elements ... sential to the Virgin state are Modesty a... Obedience; which, tho necessary to ... yet are in a more eminent degree requi... here; and therefore, tho I have spok... largely of the vertu of Modesty in the fi... part of this tract, yet it will not be impe... tinent to make som farther reflections ... it, by way of application to Virgins, ... whom modesty should appear in its hig... est elevation, and should come up ... Shamefacedness. Her look, her speech, h... whole behavior should own an humb... distrust of her self; she is to look on h... self, but as a novice, a probationer i... the world, and must take this time, ra... ther to learn and observe: then to dict... and prescribe. Indeed there is scarce an... thing looks more indecent, then to see ... young maid too forward and confident ... her talk. 'Tis the opinion of the wiseman ... Eccluſ. 32. 8. that *a young man should scarc... speak tho twice asked*: in proportion to which ... 'twil...

'twill ſure not become a young woman, whoſe ſex puts her under greater reſtraints, to be either importunate or magiſterial in her diſcourſe. And tho that which former ages called Boldneſs, is now only Aſſurance and good breeding, yet we have ſeen ſuch bad ſuperſtructures upon that foundation, as ſure will not much recommend it to any conſidering perſon.

7. But there is another breach of Modeſty as it relates to Chaſtity, in which they are yet more eſpecially concern'd. The very name of virgin imports a moſt critical niceneſs in that point. Every indecent curioſity, or impure fancy, is a deflowring of the mind, & every the leaſt corruption of them gives ſome degrees of defilement to the body too: for between the ſtate of pure immaculat Virginity & arrant Proſtitution, there are many intermedial ſteps, and ſhe that makes any of them is ſo far departed from her firſt integrity. She that liſtens to any wanton diſcourſe, has violated her ears; ſhe that ſpeaks any, her tongue; every immodeſt glance vitiates her eye, & every the lightest act of dalliance leaves ſomthing of ſtain & ſullage behind it. There is therefore a moſt rigorous caution requiſit herein: for as nothing is more clean and white then a perfect Virginity, ſo every the leaſt ſpot or ſoil is the more diſcernable. Beſides, youth is

for

for the most part flexible, and easily
into a crookedness, and therefore can
set it self too far from a temtation. Our
der blossoms we are fain to skreen
shelter, because every unkindly air
and destroies them; and nothing ca
more nice and delicate then a ma
vertu, which ought not to be exp
to any of those malignant airs which
blast and corrupt it, of which God kn
there are too many, some that blow
within, and others from without.

8. Of the first sort there is none
mischievous then Curiosity, a temta
which foil'd human nature even in P
dise: and therefore sure a feeble
ought not to trust her self with that wh
subdued her better fortified parent.
truth is, an affected ignorance cannot
blamable in other cases as it is comm
able in this. Indeed it is the surest
most invincible guard, for she who is
ous to know indecent things, 'tis odds
she will too soon and too dearly buy
learning. The suppressing and detesting
such curiosities is therefore that emi
fundamental piece of continence I wo
recommend to them, as that which
protect and secure all the rest.

9. But when they have set this gu
upon themselves, they must provide
ga

gainſt forreign aſſaults too; the moſt dangerous whereof I take to be ill Company, and Idleneſs. Againſt the firſt they muſt provide by a prudent choiſe of converſation; which ſhould generally be of their own ſex; yet not all of that neither, but ſuch who will at leaſt entertain them innocently, if not profitably. Againſt the ſecond they may ſecure themſelves by a conſtant ſeries of emploiments: I mean not ſuch frivolous ones as are more idle then doing nothing; but ſuch as are ingenuous, and ſome way worth their time, wherein as the firſt place is to be given to the offices of piety, ſo in the intervalls of thoſe, there are divers others, by which they may not unuſefully fill up the vacancies of their time: ſuch are the acquiring of any of thoſe ornamental improvements which become their quality, as Writing, Needle works, Languages, Muſic, or the like. If I ſhould here inſert the art of Oeconomy and Houſhold Managery, I ſhould not think I affronted them in it; that being the moſt proper feminine buſineſs, from which neither wealth nor greatneſs can totally abſolve them; and a little of the theory in their parents houſe, would much aſſiſt them towards the practic when they come to their own. In a word there are many parts of knowledg uſeful for civil as well

as

as divine life; and the improving themsel
in any of those is a rational employm

10. But I confess I know not how to
duce to that head, many of those thi
which from divertisments are now step
to the solemn business of many young L
dies, (and I doubt of som old;) such is in
first place gaming, a recreation whose la
fulness I question not, whilst it keeps wi
the bounds of a recreation: but when it
up for a calling, I know not whence it
rivs its license. And a calling sure it seem
be with some, a laborious one too, such
they toil night & day at, nay do not allo
themselves that remission which the la
both of God & man have provided for
meanest mechanick: the Sabbath is to the
no day of rest, but this trade goes on wh
all shopes are shut. I know not how th
satisfy themselves in such an habitual wa
of their time, ( besides all the inciden
faults of avarice and anger ) but I mu
doubt that plea, whatsoever it is, whi
passes with them, will scarce hold weig
at his Tribunal, who has commanded
to *redeem*, not fling away *our time*.

11. There is another thing to whi
some devote a very a considerable part
their time, and that is the reading Ro
mances, which seems now to be thoug
the peculiar and only becoming study
you

young Ladies. I confeſs their youth may a little adapt it to them when they were children; and I wiſh they were alwaies in their event as harmleſs; but I fear they often leave ill impreſſions behind them. Thoſe amorous paſſions, which 'tis their deſign to paint to the utmoſt life, are apt to inſinuate themſelves into their unwary readers; and by an unhappy inverſion, a copy ſhall produce an original. When a poor young creature ſhall read there of ſome triumphant Beauty, that has I know not how many captiv'd Knights proſtrate at her feet, ſhe will probably be temted to think it a fine thing; and may reflect how much ſhe loſes time that has not yet ſubdu'd one heart: and then her buſineſs will be to ſpread her nets, lay her toils to catch ſombody, who will more fatally enſnare her. And when ſhe has once wound her ſelf into an amour, thoſe Authors are ſubtil caſuiſts for all difficult caſes that may occur in it, will inſtruct her in the neceſſary Artifices of deluding Parents and Friends, and put her ruine perfectly in her own power. And truly this ſeems to be ſo natural a conſequent of this ſort of ſtudy, that of all the divertiſements that look ſo innocently, they can ſcarce fall upon any more hazardous. Indeed it is very difficult to imagine what vaſt miſchief is

don to the World, by the falſe notions
images of things; particularly of L
and Honour, thoſe nobleſt concern
human life, repreſented in theſe Mirro
but when we conſider upon what prin
ples the Duelliſts and Hectors of the
defend their outrages: and how grea
devotion is paid to luſt, in ſtead of v
tuous Love; we cannot be to ſeek for
Goſpel which makes theſe doctrines
pear orthodox.

12. As for the entertainments whi
they find abroad, they may be innocu
or otherwiſe according as they are m
naged. The common entercourſe of C
vility is a debt to Humanity, and the
fore mutual viſits may often be neceſſa
and ſo (in ſome degree) may be ſeve
harmleſs and healthful recreations whi
may call them abroad; for I write
now to Nuns, and have no purpoſe to co
fine them to a Cloiſter. Yet on the ot
ſide to be alwaies wandring, is the con
tion of a vagabond, and of the two 'tis b
ter to be a priſoner to ones home, the
ſtranger. *Solomon* links it with ſom
unlaudable qualities of a woman, *Pro.* 7.
that *her feet abide not in her houſe*, and
an unhappy impotence not to be able
ſtay at home when there is any thing
be ſeen abroad; that any maſk, or ne

any jollity of others must be their rack and torment, if they cannot get to it: Alas, such meetings are not so sure to be safe, that they had need be frequent, and they are of all others least like to be safe to those, who much dote on them: and therefore those that find they do so, had need to counterbias their minds, and set them to somthing better, and by more serious entertainments supplant those vanities, which at the best are childish, and may often prove worse; it being too probable that those Dinah's which are still gadding, tho on pretence to see only the daughters of the land, *Gen.* 34. may at last meet with a son of Hamor.

13. There is also another great devourer of time subservient to the former, I mean dressing: for they that Love to be seen much abroad, will be sure to be seen in the most exact form. And this is an emploiment that does not steal but challenge their time; what they wast here is *cum Privilegio*, it being by the verdict of this age the proper business, the one science wherein a young Lady is to be perfectly verst; so that now all vertuous emulation is converted into this single ambition, who shall excel in this faculty. A vanity which I confess is more excusable in the younger then the elder sort, they being supposeable

not yet yet to have outworn the reliques of their childhood, to which toies and gaiety were proportionable. Besides 'tis sure allowable upon a soberer account that they who design Marriage should give themselves the advantage of decent ornaments, and not by the negligent rudeness of their dress belye Nature, and render themselves less amiable then she has made them. But all this being granted, 'twill by no means justifie that excessive curiosity and solicitude, that expence of time and mony too which is now used; a very moderate degree of all those will serve for that ordinary decency which they need provide for, will keep them from the reproach of an affected singularity, which is as much as a sober person need take care for. And I must take leave to say, that in order to marriage, such a moderation is much likelier to succeed then the contrary extravagance. Among the prudenter sort of men I am sure it is, if it be not among the loose and vain, against which 'twill be their guard, and so do them the greater service: for certainly he that chuses a wife for those qualities for which a wise man would refuse her, understands so little what marriage is, as portends no great felicity to her that shall have him. But if they desire to marry men of sobriety and discretion, they are obliged

obliged in juſtice to bring the ſame qualities they expect, which will be very ill evidenced by that exceſs and vanity we now ſpeak of.

14. For tho to ſpeak a plain (tho perhaps ungrateful) truth, this (together with ſome of the modiſh liberties now in uſe) is it, which keeps ſo many young Ladies about the Town unmarried till they loſe the epithet of young. Sober men are afraid to venture upon a humor ſo diſagreeing to their own, leſt whilſt (according to the primitive reaſon of marriage) they ſeek a help they eſpouſe a ruine. But this is eſpecially dreadful to a plain Country Gentleman, who looks upon one of theſe fine women as a gaudy Idol, to whom if he once become a votary, he muſt ſacrifice a great part of fortune, and all his content. How reaſonable that apprehenſion is, the many wracks of conſiderable families do too evidently atteſt. But I preſume ſome of the nicer Ladies have ſuch a contemt of any thing that they pleaſe to call ruſtic, that they will not much regret the averting of thoſe whom they ſo deſpiſe. They will not perhaps while they are in purſuit or hopes of others; but when thoſe fail, theſe will be lookt on as a welcome reſerve, and therefore 'twill be no prudence to cut themſelves off from that laſt reſort,

leſt they (as many have don) betake them
ſelves to much worſe. For as in many in
ſtances 'tis the Countrey which feeds an
maintains the grandeur of the Town; i
of all commerces there, marriage woul
ſooneſt fail, if all Rural ſupplies were cut
15. But I have purſued this ſpeculation
farther then perhaps my virgin readers wil
thank me for; I ſhall return to that which
it was brought to inforce, and beſeech them
that if not to Men, yet to approve them-
ſelves to God, they will confine them-
ſelves in the matter of their dreſs within the
due limits of decency and ſobriety. I ſhall
not direct them to thoſe ſtrict rules which
*Tertullian* and ſome other of the ancient
Fathers have preſcribed in this matter; my
petition is only that our virgins would at
leaſt ſo take care of their bodies, as Per-
ſons that alſo have a ſoul; which if they
can be perſwaded to, they may reſerve
much of their time for more worthy uſes
then thoſe of the Comb, the Tuillets, and
the Glaſſe. And truly 'tis not a little their
concern to do ſo, for this ſpring of their
age is that critical inſtant that muſt either
confirm or blaſt the hopes of all the ſuc-
ceeding ſeaſons: The minds of young
people are uſually compared to a blank
ſheet of paper, equally capable of the beſt
or the worſt impreſſions; 'tis pitty they
ſhould

should be fill'd with childish scrawls and little insignificant figures, but 'tis shame and horror they should be stain'd with any vicious characters, any blots of impurity or dishonor. To prevent which let the severest notions of Modesty and honor be early and deeply impress upon their souls, graven as with the point of a Diamond, that they may be as indelible as they are indispensibly necessary to the virgin state.

16. There is also another very requisite quality, and that is Obedience. The younger sort of virgins are supposed to have parents, or if any has bin so unhappy as to lose them early, they commonly are left in the charge of some friend or guardian, that is to supply the place; so that they cannot be to seek to whom this obedience is to be paid. And it is not more their duty then their interest to pay it. Youth is apt to be foolish in its designs, and heady in the pursuit of them; and there can be nothing more deplorable then to have it left to its self. And therefore God, who permits not even the brutes to destitute their young ones till they attain to the perfection of their kind, has put children under the guidance and protection of their parents, till by the maturing of their judgments they are qualified to be their own

conductors: Now this Obedience (as that which is due to all other ſuperiors) is to extend it ſelf to all things that are either good or indifferent, and has no clauſe of exception, but only where the command is unlawful. And in ſo wide a ſcene of action there will occur ſo many particular occaſions of ſubmiſſion, that they had need have a great reverence of their parents judgments, and diſtruſt of their own. And if it ſhould happen that ſome parents are not qualified to give them the former, yet the general imbecility of their age, will remain a conſtant ground of the latter: ſo that they may ſafelier venture themſelves to their parents miſguidance, then their own; by how much the errors of humility & obedience, are leſſe malignant then thoſe of preſumtion and arrogance.

16. But this is a doctrine which will ſcarce paſs for orthodox with many of the young women of our daies, with whom 'tis prejudice enough againſt the prudenteſt advice that it comes from their parents. 'Tis the grand ingenuity of theſe times to turn every thing into Ridicule; and if a girle can but rally ſmartly upon the ſober admonition of a parent, ſhe concludes ſhe is the abler perſon; takes her ſelf for a wit, and the other for a fop; (a bug-bear word deviſed to fright all ſerioufneſs and ſobriety out of the World;)

world ;) and learns not only to disobey but to contemn. Indeed the great confidence that youth now seems to have of its self, as it is very indecent, so 'tis extremly pernicious. Children that wil attemt to go alone before their time, oft get dangerous falls; and when those who are but little removed from children, shall cast off the wiser conduct of others, they oft sadly miscarry by their own.

18. I know this age has so great a contemt of the former, that 'tis but matter of scorn to alledg any of their customs, else I should say that the liberties that are taken now, would then have bin startled at. They that should then have seen a young maid rambling abroad without her Mother, or some other prudent person, would have lookt on her as a stray, and thought it but a neighborly office to have brought her home; whereas now 'tis a rarity to see them in any company graver then themselves, and she that goes with her parent (unless it be such a parent as is as wild as her self) thinks she does but walk abroad with her jailor. But sure there are no small mischiefs, that attend this liberty, for it leaves them perfectly to the choise of their company, a thing of too weighty an importance for giddy heads to determin; who will be sure to elect such as are of their own humor, with whom they

may keep up a traffic of little impertinences and trifling entertainments; and so by consequence condemn themselves never to grow wiser, which they might do by an ingenuous converſation. Nay 'tis well if this negative ill be the worſt, for it gives opportunity to any that have ill deſigns upon them. It will be eaſy getting into their company, who have no guard to keep any body out, and as eaſy by little compliances and flatteries to inſinuate into their good graces, who have not the ſagacity to diſcern to what inſidious purpoſes thoſe blandiſhments are directed; & when they once begin to nibble at the bait, to be pleaſed with the Courtſhip, 'tis great odds they do not eſcape the hook.

19. Alas how many poor innocent creatures have bin thus indiſcernibly enſnared; have at firſt perhaps only liked the wit and raillery, perhaps the language and addreſs, then the freedom and good humor; 'till at laſt they come to like the perſon. It is therefore a moſt neceſſary caution for young women, not to truſt too much to their own conduct, but to own their dependance on thoſe, to whom God and nature has ſubjected them, and to look on it not as their reſtraint and burden, but as their ſhelter and Protection. For where once the autority of a parent comes to

be

be deſpis'd, tho in the lighteſt inſtance, it laies the foundation of utmoſt diſobedience. She that will not be preſcrib'd to in the choiſe of her ordinary diverting company, will leſs be ſo in chuſing the fixt companion of her life; and we find it often eventually true, that thoſe who govern themſelves in the former, will not be governed by their friends in the latter, but by pre-engagements of their own, prevent their elections for them.

20. And this is one of the higheſt injuries they can do their parents, who have ſuch a native right in them, that 'tis no leſs an injuſtice then diſobedience to diſpoſe of themſelves without them. This right of the parent is ſo undoubted, that we find God himſelf gives way to it, and will not ſuffer the moſt holy pretence, no not that of a Vow, to invade it, as we may ſee his own ſtating of the caſe, *Numb.* 30. How will he then reſent it, to have his ſo indiſpenſible a Law violated upon the impulſe of an impotent paſſion, an amorous inclination? Nor is the folly leſs then the ſin: they injure and afflict their parents, but they generally ruine and undo themſelves. And that upon a double account, firſt as to the ſecular part. Thoſe that are ſo raſh as to make ſuch matches, cannot be imagined ſo provident as to examine how agree-

able

able 'tis to their interest; or to contrive for any thing beyond the marriage. The thoughts of their future temporal conditions (like those of the eternal) can find no room amidst their fooliſh raptures; but as if love were indeed that Deity which the Poets feigned, they depend on it for all, and take no farther care. And event does commonly too ſoon inſtruct them in the deceitfulneſs of that truſt; love being ſo unable to ſupport them, that it cannot maintain its ſelf; but quickly expires when it has brought the lovers into thoſe ſtraits, from whence it cannot reſcu them. So that indeed it does but play the decoy with them, brings them into the nooſe and then retires. For when ſecular wants begin to pinch them, all the tranſports of their kindneſs do uſually convert into mutual accuſations, for having made each other miſerable.

21. And indeed there is no reaſon to expect any better event, becauſe in the ſecond place they forfeit their title to the divine bleſſing; nay they put themſelves out of the capacity to ask it, it being a ridiculous impudence to beg God to proſper the tranſgreſſions of his law. Such weddings ſeem to invoke onely ſom of the Poetic Romantic Deities, *Venus* and *Hymen*, from whence they derive a happineſs as fictiti-

ous

ous as are the Gods that are to send it. Let all Virgins therefore religiously observe this part of Obedience to their parents, that they may not only have their benediction but Gods. And to that purpose let this be laid as a fundamental rule, that they never hearken to any proposal of marriage made them from any other hand; but when any such overture is made, divert the address from her self and direct it to her parents, which will be the best test imaginable for any pretender; for if he know himself worthy of her, he will not fear to avow his design to them: and therefore if he decline that, 'tis a certain symptom he is conscious of somthing that he knows will not give a valuable consideration; so that this course will repel no suitor but such as it is their interest not to admit. Besides 'tis most agreeable to the virgin modesty, which should make marriage an act rather of their obedience then their choise; and they that think their friends too slow paced in the matter, and seek to out-run them, give cause to suspect they are spurr'd on by somwhat too warm desires.

22. But as a Daughter is neither to anticipate, nor contradict the will of her Parent. so (to hang the ballance even) I must say she is not obliged to force her own, by marry-

marrying where she cannot love; for a
gative voice in the case is sure as much
child's right as the Parent's. It is true
ought well to examine the grounds of
aversion, and if they prove only childi
and fanciful, should endeavor to corr
them by reason and sober consideration
but if after all she cannot leave to ha
I think she should not proceed to marr
I confess I see not how she can without
sacrilegious hypocrisie, vow so solemnly
to love were she at the instant actually ab
hors: and where the married state is be
gun with such a perjury, 'tis no wonder
to find it continued on at the same rate, that
other parts of the vow be also violated;
and that she observe the negative part no
more then the positive, and as little for
sake others, as she does heartily cleave to
her husband. I fear this is a consequence
whereof there are too many sad instances
now extant; for tho doubtless, there are
some Vertues which will hold out against
all the temtations their aversions can give,
nay which do at last even conquer those
aversions, and render their duty as easie as
they have kept it safe; yet we find there are
but some that do so: that it is no insepar
able property of the sex, and therefore it is
sure too hazardous an experiment for any
of them to venture on.

23. And

23. And if they may not upon the more generous motive of Obedience, much leſs may they upon the worſe inducements of Avarice and Ambition; for a woman to make a vow to the man, and yet intend only to marry his fortune, or his title, is the baſeſt inſincerity, and ſuch as in any other kind of civil contracts, would not only have the infamy but the puniſhment of a cheat. Nor will it at all ſecure them, that this is only liable to Gods tribunal, for that is not like to make the doom leſs but more heavy, it being as the Apoſtle witneſſes, *a fearful thing to fall into the hands of the living God*, Heb. 20. 31. In a word, marriage is Gods ordinance, and ſhould be conſider'd as ſuch; not made a ſtale to any unworthy deſign. And it may well be preſum'd one cauſe why ſo few matches are happy, that they are not built upon a right foundation. Some are grounded upon wealth, ſome on beauty, too ſandy bottoms God knows to raiſe any laſting felicity on: whilſt in the interim, vertu and piety, the only ſolid Baſis for that ſuperſtructure, are ſcarce ever conſider'd. Thus God is commonly left out of the conſultation. The Lawyers are reſorted to, to ſecure the ſetlements, all ſorts of Artificers to make up the equipage, but he is neither advis'd with as to the motives,

tives, nor ſcarce ſupplicated as to the ev
of wedding. Indeed tis a deplorable ſig
to ſee with what lightneſs and unconce
edneſs young people go to that weighti
action of their lives, that a marriage da
but a kind of Bacchanal, a more licen
avowed revel, when if they duly con
der'd it, 'tis the hinge upon which their
ture life moves, which turns them over
a happy or miſerable being; and therefo
ought to be enter'd upon with the greate
ſerioufneſs and devotion. Our Church ad
viſes excellently in the preface to matri
mony, and I wiſh they would not only
give it the hearing at the time, but make it
their ſtudy a good while before: yea and
the marriage-vow too, which is ſo ſtrict
and awful a bond, that methinks they had
need well weigh every branch of it, ere they
enter it; and by the ferventeſt praier
implore that God, who is the witneſſe,
to be their aſſiſtant too in its perfor
mance.

SECT.

# SECT. II.

## *of Wives.*

1. AND now having conducted the virgin to the entrance of another ſtate, I muſt ſhift the Scene and attend her thither alſo. And here ſhe is lanched into a wide ſea, that one relation of a wife drawing after it many others: for as ſhe eſpouſes the man, ſo ſhe does his obligations alſo; and wherever he by ties of nature or alliance ows a reverence or kindneſs, ſhe is no leſs a debtor. Her marriage is an adoption into his family, and therefore ſhe is to every branch of it to pay what their ſtations there do reſpectively require: to define which more particular, would be a work of more length then profit. I ſhall therefore confine the preſent conſideration to the relation ſhe ſtands in to her huſband, and (what is uſually concomitant with that) her children, and her ſervants, and ſo ſhall conſider her in the three capacities of a Wife, a Mother, and a Miſtreſs.

2. In that of a Wife her duty has ſeveral aſpects, as it relates, firſt to his Perſon, ſecondly to his Reputation, thirdly to his Fortune. The firſt debt to his perſon is Love,

Love, which we find set as the prime Ar-
ticle in the marriage vow; and indeed
is the most essential requisite: with-
this 'tis only a Bargain and Compact,
Tyranny perhaps on the mans part, and
Slavery on the womans. 'Tis Love
that cements the hearts, and where
union is wanting, 'tis but a shadow
case of marriage. Therefore as it is very
cessary to bring some degree of this, to
State; so 'tis no less to maintain and
prove it in it. This is it which facili-
all other duties of marriage; makes
yoke sit so lightly, that it rather pleases
galls. It should therefore be the study
Wives to preserve this flame; that like
vestal fire it may never go out: and to
end carefully to guard it from all
things which are naturally apt to extin-
guish it; of which kind are all frowardness
and little perverseness of humor: all sullen
and morose behavior, which by taking off
from the delight and complacency of con-
versation, will by degrees wear off the
kindness.

3. But of all I know nothing more
dangerous then that unhappy passion of
Jealousy, which tho 'tis said to be the child
of love, yet like the viper, its birth is the cer-
tain destruction of the parent. As there-
fore they must be nicely careful to give
their

heir husbands no color, no least unbrage for it; so should they be as resolute to resist all that occurs to themselves, be so far from that busy curiosity, that industry to find causes of suspicion; that even where they presented themselves, they should avert the consideration; put the most candid construction upon any doubtful action. And indeed charity in this instance, has not more of the Dove then of the Serpent. It is infinitly the wisest course, both in relation to her present quiet, and her future innocence. The entertaining a jealous fancy, is the admitting the most treacherous the most disturbing inmate in the World, and she opens her breast to a fury that lets it in. 'Tis certainly one of the most enchanting frensies imaginable, keeps her alwaies in a most restless importunate search after that which she dreads and abhors to find, and makes her equally miserable when she is injured, and when she is not.

4. And as she totally loses her ease, so 'tis odds but she will part also with some degrees of her innocence. Jealousy is commonly attended with a black train; it musters all the forces of our irascible part, to abet its quarrel; Wrath and Anger, Malice and Revenge: and by how much the female impotence to govern those passions

sions is the greater; so much the more d
gerous is it to admit that which will so
surely set them in an uproar. For if *Jeal*
be as the wise man saies *the rage of a m*
Prov. 6. 32. we may well think it may
the fury, the madness of a woman; and
deed all ages have given tragical instan
of it, not only in the most indecent fier
ness and clamor, but in the solemn m
chiefs of actual revenges. Nay 'tis to
doubted there have bin some whose mal
has rebounded, and have ruined then
selves in spight; have bin adulterous b
way of retaliation: and taken more scan
dalous liberties then those they complain
of in their husbands. And when such e
ormous effects as these are the issues
Jealousy; it ought to keep women on t
strictest guard against it.

5. But perhaps it may be said that som
are not left to their Jealousy and con
jectures; but have more demonstrativ
proofs. In this age 'tis indeed no strang
thing for men to publish their sin as Sodo
and the offender does somtimes not discov
but boast his crim. In this case I confes
'twill be scarce possible to disbelieve him
but even here a wife has this advantag
that she is out of the pain of Suspence; sh
knows the utmost, and therefore is now
leisure to convert all that industry whic
sh

he would have used for the discovery, to fortify her self against a known calamity; which sure she may as well do in this as in any other; a patient Submission being the one Catholicon in all distresses; and as the slightest can overwhelm us if we add our own impatience towards our sinking; so the greatest cannot, if we deny it that aid. They are therefore far in the wrong, who in case of this injury pursue their husbands with virulencies and reproches. This is as *Solomon* saies, *Pro.* 25. 20. *The powring vinegar upon niter*, applying corrosives when balsoms are most needed; whereby they not only increase their own smart, but render the wound incurable. They are not thunders and earthquakes, but soft gentle rains that close the scissures of the ground; and the breaches of Wedlock will never be cemented by storms and loud outcries. Many men have bin made worse, but scarce ever any better by it; for guilt covets nothing more then an opportunity of recriminating; and where the husband can accuse the wives bitterness, he thinks he needs no other apology for his own lust.

6. A Wise Dissimulation, or very calm notice is sure the likeliest means of reclaiming, for where men have not wholy put off Humanity, there is a native compassion

to

to a meek ſufferer. We have natura
ſome regret to ſee a Lamb under the kn
whereas the impatient roaring of a ſw
diverts our pitty; ſo that patience in
caſe is as much the intereſt as duty of
Wife.

7. But there is another inſtance wher
in that vertu has yet a ſeverer trial, n
that is, when a Wife lies under
cauſeleſs jealouſies of the husband, (I
cauſeleſs, for if they be juſt, 'tis no
much a ſeaſon for patience as for repe
tance and reformation.) This is ſure
of the greateſt calamities that can be
a vertuous woman, who as ſhe accou
nothing ſo dear as her loyalty and ho
nor; ſo thinks no felicity can equal the
perſing of thoſe; eſpecially when 'tis fro
him, to whom ſhe has bin the moſt ſoli
citous to approve her ſelf. Yet God wh
permits nothing but what he directs
ſome wiſe and gracious end, has an over
ruling hand in this as well as in all othe
events of life; and therefore it becom
every woman in that condition, to exa
mine ſtrictly what ſhe has don to pro
voke ſo ſevere a ſcourge; for tho her heart
condemn her not of any falſeneſs to her
husband, yet probably it may of many
diſloyalties to her God, and then ſhe is
humbly to accept even of this traducing

of

of her innocence, as the punishment of her iniquity, and bear it with the same temper wherewith *David* did the unjust revilings of *Shimei*, 2 *Kings* 16. 10. *Let him curse, for the Lord hath bidden him.*

8. And when she hath made this penitent reflection on her real guilts, she may then with more courage encounter those imaginary ones which are charged on her; wherein she is to use all prudent and regular means for her justification, that being a debt she ows to truth, and her own fame; but if after all, the suspicion remains still fixed as (commonly those which are the most unreasonable are the most obstinate) she may still solace her self in her integrity, and Gods approbation of it. Nor ought she to think her self desolate, that has her appeal open to heaven. Therefore whilst she can look both inward and upward with comfort, why should she chuse to fix her eies only on the object of her grief; and whilst her own complaint is of defamation, why should she so dishonor God, and a good conscience, as to shew any thing can be more forcible to oppress, then they are to relieve and support? And if she may not indulge to grief, much less may she to anger, and bitterness.

9. In-

9. Indeed if she consider how pain a passion jealousie is, her husband w more need her pitty, who tho he be unj to her, is yet cruel to himself; and as do not use to hate and malign those Lun tics who in their fits beat their friends, a cut and gash themselves, but rather ma it our care to put all harmful engins o of their way; so should the wife not d spitefully ruminate upon the injury, bu wisely to contrive to avert his temtation to more; by denying her self even the most innocent liberties, if she see they dis-satisfie him. I know there have bin som of another opinion, and as if they thought jealousie were to be cured by majorati-on, have in an angry contemt don things to inflame it; put on an unwonted free-dom and jollity, to shew their husbands how little they had secur'd themselves by their distrust. But this as it is no Christi-an, so I conceive it is no prudent expedient; it serves to strengthen not only the hus-bands suspition but his party too, and make many others of his mind; and 'tis a little to be feared, that by using so to brave the Jealousie, they may at last come to verifie it. I have bin the longer on this theme, because as Jealousie is the most fatal pest of a married life, so I think it more ordinarily occurs among people of quality, and with

the

the worſt and moſt durable effects; yet what ever pretences people may talk hence, the marriage vow is too faſt a knot to be looſened by fancies and chimeras; let a woman therefore be the perſon ſuſpecting or ſuſpected, neither will abſolve her from that love to her husband ſhe has ſworn to pay.

10. But alas what hope is there that theſe greater temptations ſhall be reſiſted, when we ſee every the ſlighteſt diſguſt is now adays too ſtrong for the matrimonial love: nay indeed it does of courſe fall off it ſelf, which is an event ſo much expected, that 'tis no wonder to ſee it expire with the firſt circuit of the moon; but it is every bodies admiration to ſee it laſt one of the ſun; and ſomtimes it vaniſhes ſo cleerly, as not to leave ſo much as a ſhadow behind it, not ſo much as the formalities of marriage; one bed, one houſe cannot hold them, as if they had bin put together like caſe-ſhot in a gun, only that they might the more forcibly ſcatter ſeveral waies. Nay as if this were deſigned and intended in the firſt addreſſes unto marriage, a ſeparate maintenance is of courſe aforehand contracted for, and becomes as ſolemn a part of the ſettlement, as a Jointure is: *Plutarch* obſerves of the ancient *Romans*,

that for 230. years after founding of their state, there never was one example of any married couple that ſeparated: it is not likely they could have a more binding form of marriage then ours is, the difference muſt lie between their veracity and our falſeneſs.

11. But even amongſt thoſe who deſert each other, too many do mutually fall from that entireneſs and affection which is the ſoul of marriage; and to help on the declination, there are faſhionable Maxims taken up, to make men and their wives the greateſt ſtrangers to each other. Thus 'tis pronounced a piece of Breeding, a ſign of countrey Gentlemen, to ſee a man go abroad with his own wife (I ſuppoſe thoſe who brought up theſe rules are not to ſeek what uſe to make of them) and were the time of the moſt of the modiſh couples computed, 'twould be found they are but few of their waking hours (I might ſay minutes) together; ſo that if nothing elſe meer deſuetude and intermiſſion of converſation muſt needs allay, if not quite extinguiſh their kindneſs. But I hope there are yet many who do not think the autority of a faſhion greater then that of a vow; and ſuch will ſtill think it their duty both to own and cheriſh that

kindneſs and affection they have ſo ſolemnly promis'd.

12. Another debt to the perſon of a huſband is Fidelity: for as ſhe has eſpouſed all his intereſts, ſo ſhe is obliged to be true to them, to keep all his ſecrets, to inform of his dangers, yea and in a mild and gentle manner to admoniſh him of his faults. This is the moſt genuine act of friendſhip; therefore ſhe who is placed in the neereſt and moſt intimate degree of that relation, muſt not be wanting in it. She that lies in his boſom ſhould be a kind of ſecond conſcience to him, by putting him in mind both of his duty and his aberrations, and as long as ſhe can be but patiently heard, 'tis her ſin to omit it; 'tis the greateſt treachery to his nobleſt, to his immortal part, and ſuch as the moſt officious cares of his other intereſts can never expiate. Nay indeed ſhe is unfaithful to her ſelf in it, there being nothing that does ſo much ſecure the happineſs of a Wife as the vertu and piety of the husband. Yet, tho this is to have her chieſeſt care, as being his principal intereſt, ſhe is to neglect none of the inferior, but contribute her utmoſt to his advantage in all his concerns.

13. Beyond all these the matrimonial fidelity has a special notion as it relates to the Bed, and is that the wife is to be most severely scrupulous, and never to admit so much as a thought or imagination, much lesse any parly or treaty contrary to her loialty. 'Tis true wantonnesse is one of the fouleſt blots that can ſtain any of the ſex; but 'tis infinitly more odious in the married, it being in them an accumulation of crimes; perjury added to uncleanneſs, the infamy of their family ſuperſtructed upon their own, and accordingly all lawes have made a difference in their puniſhments; Adultery was by Gods own award puniſht with death among the Jews, *Levit.* 20. 10. And it ſeems ſo agreable to natural juſtice, that divers other nations did the like; and I know no reaſon, but the difficulty of detection, that ſhould any where give it a milder ſentence. The Son of *Sirach* has excellently deſcrib'd the ſeveral gradations of the guilt, *Eccluſ.* 23. 1. which I ſhall deſire the Reader to conſult: which who ſo does muſt certainly wonder at the Alchimy of this age, that from ſuch a maſs of ſhame and infamy can extract matter of confidence, that thoſe who lie under ſo many brands and ſtigmas, are ſo far from hiding their faces, that none ſhew them

them with ſo much boldneſs; and the aſſurance of the guilty far exceeds that of the innocent. But impudence is a ſlender ſhelter for guilt, and ſerves rather to betray then hide; ſo that they are not able to outface the opinions of men, much leſſe can they the judgments of God; who as He was ſolemnly invok'd as witneſſe to their vow, ſo by his omnipreſence is againſt their wills a witneſs too of its violations.

14. Another duty to the perſon of the husband is obedience, a word of a very harſh ſound in the ears of ſome wives, but is certainly the duty of all: and that not only by their promiſe of it, tho that were ſufficient; but from an original of much older date, it being the mulct that was laid upon the firſt womans diſobedience to God, that ſhe (and all derived from her) ſhould be ſubject to the husband; ſo that the contending for ſuperiority, is an attemt to reverſe that fundamental law, which is almoſt as ancient as the World. But ſurely God with whom there is no ſhadow of change, will not make acts of repeal to ſatisfie the petulancy of a few maſterleſs women: That ſtatute will ſtill ſtand in force, and if it cannot awe them into an obſervance, will not fail to conſign them to puniſhment. And indeed this fault is com-

monly its own lictor, and does anticipat (tho not avert) its final doom, the imperi ouſneſs of a woman does often raiſe thoſ ſtorms, wherein her ſelf is ſhipwrack'd. How pleaſantly might many woman have lived if they had not affected dominion. Nay how much of their will might they have had, if they had not ſtrugled for it. For let a man be of never ſo gentle a temper (unleſs his head be ſofter then his heart) ſuch a uſurpation will awake him to aſſer his right. But if he be of a ſowr ſevere nature, if he have as great a deſire of rule a ſhe, backt with a much better title, wha tempeſt, what Hurricanes muſt two ſuch oppoſite winds produce? And at laſt 'ti commonly the wives lot, after an uncre ditable unjuſt war, to make as diſadvanta geous a peace; this (like all other ineffective rebellions) ſerving to ſtraiten her yoke, to turn an ingenuous ſubjection into to a ſlaviſh ſervitude: ſo that certainly it is not only the vertue, but the wiſdom of wives to do that upon duty, which at laſt they muſt (with more unſupportable circumſtances) do upon neceſſity.

15. And as they ow theſe ſeverals to the perſon of the husband, ſo there is alſo a debt to his reputation. This they are to be extremely tender of, to advance it, by making

making all that is good in him as conſpicuous, as public as they can; ſetting his worth in the cleereſt light, but putting his infirmities in the ſhade, caſting a veil upon thoſe to skreen them from the eies of others, nay (as far as is poſſible) from their own too; there being nothing acquir'd to the wife by contemplating the husbands weakneſſe, but a temtation of deſpiſing him; which tho bad enough in it ſelf, is yet renderd worſe by that train of miſchievous conſequences which uſually attend it. In caſe therefore of any notable imperfections in him, her ſafeſt way will be to conſider them no farther then ſhe can be inſtrumental to the curing them; but to divert from thoſe, and reflect upon her own, which perhaps if impartially weighed, may ballance, if not overpois his. And indeed thoſe wives who are apt to blaze their husbands faults, do ſhew that they have either litle adverted to their own, or eiſe find them ſo great, that they are forced to that art of diverſion, and ſeek in his infamy to drown theirs. But that project is a little unlucky, for nothing does in ſober judges create greater prejudice to a woman, then to ſee her forward in impeaching her husband.

16. But besides this immediate tender-neſſe of his reputation, there is another by way of reflection, which consists in a care that she her self do nothing which may redound to his dishonor; there is so strict union between a man and his wife, that the law counts them one person, and consequently they can have no divided interest, so that the misbehavior of the woman reflects ignominiously on the man; it therefore concerns them as well upon their husbands as their own account, to abstain even from all appearance of evil, and provide that themselves be (what *Cæsar* is said to have requir'd of his wife) not only without guilt, but without scandal also.

17. Another part of the wives duty relates to her husbands fortune, the management whereof is not ordinarily the wives province, but where the husband thinks fit to make it so, she is oblig'd to administer it with her best care and industry; not by any neglect of hers to give others opportunity of defrauding him, yet on the other side not by an immoderate tenacity or griping, to bring upon him and her self the reproch, and which is worse the curse that attends exaction and oppression. But this is not usually the wives

field

field of action, tho he that ſhall conſider the deſcription which *Solomon* gives of a vertuous wife, *Prov.* 31. will be apt to think her Province is not ſo narrow and confin'd, as the humor of the age would repreſent it. He tells us *that ſhe ſeeks wool and flax and works diligently with her hands; that ſhe is like the merchants ſhips, and brings her food from far.* That *ſhe conſiders a field and buyes it, and with the fruit of her hands plants a vineyard, &c.* And leſt this ſhould be imagin'd to be the character of a mean country Dame, he addes that *her houſhold is clothed in ſcarlet*, and that *her husband ſits among the Elders of the land.* It were eaſy to give inſtances from hiſtory of the advantages, menage and active induſtry of wives, not only in ſingle perſons, but whole Nations. But nothing can be more pregnant, then that among the Romans: in the very height and flouriſh of the Empire, *Auſtus* himſelf *ſcarce wore any thing but of the Manufacture of his Wife, his Siſter, daughters and nieces*, as Suetonius aſſures us. Should the gay *lilies of our fields, which neither ſow nor ſpin, nor gather into barns* be exemted from furniſhing others, and left to cloth themſelves, 'tis to be doubted they would reverſe our Saviors Parallel of *Solomons*

*glories*, and no beggar in all his rags would *be araied like one of these*, Luc. 12. 27.

18. But we will be yet more kind, and impose only negative thrift on the wife, not to waſt and embezle her husband's eſtate, but to confine her expences within ſuch limits as they can eaſily admit; a caution which if all women had obſerved, many noble Families had been preſerv'd, of which there now remains no other memorial but that they fell a ſacrifice to the profuſe vanity of a woman; and I fear this age is like to provide many more ſuch monuments for the next. Our Ladies as if they emulated the Roman Luxury (which *Seneca* and *Pliny* deſcribe with much indignation) do ſomtimes wear about them the revenues of a rich family; and thoſe that cannot reach to that, ſhew how much 'tis againſt their wills they fall lower, by the vaſt variety and exceſs of ſuch things as they can poſſibly compaſs; ſo much extravagance not only in their own dreſs, but that of their houſes and apartments, as if their vanity like the Leproſie we read of *Lev.* 24. had infected the very walls. And indeed 'tis a very ſpreading fretting one, for the furniture of conſumes the houſe, and the houſe conſumes the land: ſo that if ſom Gentlemen were

were to calculate their estates, they might reduce all to the inventory of *Scopias* the *Thessalian*, who profest his *all* lay only in such Toyes as did him no good. Women are now skillfull Chymists, and can quickly turn their husbands earth into Gold: but they pursue the experiment too far, make that Gold too volatile, and let it all vapor away in insignificant (tho gaudy) trifles.

19. Nor is it ever like to be otherwise with those that immoderatly affect the town, that forge of vanity, which supplies a perpetual spring of new temtations. 'Tis true there are some Ladies who are necessarily engaged to be there: their husbands emploiments or fortunes have markt that out as their proper station, and where the ground of their stay is their duty, there is more reason to hope it will not betray them to *ill*, for temtations are most apt to assault to stragglers, those that put themselves out of their proper road. And truly I see not who can more properly be said to be so, then those women whose means of subsistence lies in the Country, and yet will spend it no where but at *London*, which seems to carry somthing of opposition to Gods providence, who surely never caused their lot to fall, as the Psal-

mist

miſt ſpeaks, *in a fair ground, in goodly he-*
*ritages*, Pſalm. 16. with an intent they ſhou
never inhabit them. The 12. tribes of Iſra
had their peculiar Portions in Cana
aſſign'd them by lot, *Joſ.* 14. 2. and eve
one acquieſced in this part, dwelt in hi
own inheritance: had they been impatie
of living any where but in the Metropoli
had they all crouded to Jeruſalem, all th
reſt of the land would have bin as deſo
late before the captivity as it was after
none would have bin left but ſuch as Na
*buzaradan* permitted to ſtay, *Jer.* 52. 16
*ſome of the poor to dreſſe the vines, and to ti*
*the ground.* And truly the ſame is like to b
the fate of this nation, if this humor go
on as it has begun; which may in tim
prove as miſchievous to the public as i
daily is to private families.

20. But beſides this 'tis yet farther to b
conſider'd, that where God gives an eſtat
he as the ſupreme landlord affixes ſome
thing of the duty, laies a kind of a rent
charge upon it, expects it ſhould maintai
both hoſpitality and charity, and ſur
both theſe are fitteſt to be done upon th
place whence the ability of them riſes
All public taxes uſe to be levied where the
eſtates lie, and I know not why theſe which
are Gods aſſeſsments upon it, ſhould no
be

be paid there too. When a Gentlemans land becomes profitable unto him by the ſweat and labor of his poor neighbors and tenants,'twill be a kind of *muzling of the ox*, 1 *Cor.* 9. 9. if they never taſt of the fruit of their pains, if they ſhall never have the refreſhment of a good meal, or an alms; which they are not very like to meet with, if all the profits be ſent up to maintain an equipage, and keep up a parade in town. But alas 'tis often not only the annual profits that go that way, not only the crop, but the ſoil too; thoſe luxuries uſually prey upon the vitals, eat out the very heart of an eſtate, and many have ſtay'd in the Town 'till they have nothing left in the country to retire to.

21. Now where this proceeds from the wife, what account can ſhe give to her huſband, whoſe eaſineſſe and indulgence (for that muſt be ſuppos'd in the caſe) ſhe has ſo abus'd? as alſo to her poſterity and family who for her pride muſt be brought low, reduc'd to a condition beneath their quality, becauſe ſhe affected to live above it? But ſhe will yet worſe anſwer it to her ſelf, on whom ſhe has brought not only the inconvenience but the guilt. 'Tis ſure a lofty mind wil feel ſmart enough of a fall, a diminution, much more an indigence will be ſufficient

ly

ly grievous to a vain and lavish humo
yet here it will farther have an addition
sting from the conscience, that she own
only to her own pride and folly, a mo
imbittering consideration, and such as
vances the affliction beyond that of a mo
innocent poverty, as much as the pain of
envenom'd arrow exceeds that of anothe

22. But the saddest reckoning of all
that which she is to make to God, who h
declar'd he hates robbery tho for a burn
offering to himself. How will he th
detest this robbery, this impoverishing
the husband, when 'tis only to make a
oblation to vanity and excess? It shoul
therefore be the care of all wives to kee
themselves from a guilt for which God an
man, yea and themselves also shall equall
accuse them, and to keep their expence
within such limits, that as Bees suck but d
not violate or deface the flowers, so they
joint proprietars with the husbands, ma
enjoy but not devour & destroy his fortun

23. I have now run through the duties
be perform'd unto the Husband, wherein
have not used the exactness of a casuist, i
curiously anatomizing every part, and
shewing all the most minute particulars re
ducible to each head. I have only drawn
out the greater lines, and insisted on thos

where-

wherein Wives are moſt frequently defi-cient. I ſhall only add this caution, that whatever is duty to the husband is equally ſo, be he good or ill, the Apoſtle com-mands the ſubjection and fidelity, even to heathen Husbands, 1 *Pet.* 3. 12. and 'tis not now their defect, either in Piety or Mora-lity, that can abſolve the Wife. For, be-ſides the inconvenience of making her duty precarious and liable to be ſubſtracted up-on every pretence of demerit, ſhe has by ſo-lemn Contract renounced that liberty, and in her Marriage-vow taken him for better for worſe; and it is too late *after vows to make enquiry*, Prov. 20. 25. to ſeek to break looſe from that bond of her Soul; and how uneaſie ſoever the perverſneſs of the huſ-band may render it, he cannot thereby make it leſs, but more rewardable by God: for what the Apoſtle ſpeaks in the caſe of ſer-vants, is no leſs appliable to this, 1 *Pet.* 2. 19. for *this is thank-worthy, if for conſcience to-wards God ye endure grief, ſuffering wrong-fully.* Whatever duty is perform'd to Man with aſpect on God, he owns as to himſelf; ſo that how unworthy ſoever the husband may be, the Wife cannot miſplace her ob-ſervance, whilſt ſhe finally terminantes it on that infinit Goodneſs and Majeſty to whom no love or obedience can be en-ough.

24. From

24. From this relation of a Wife, th
ordinarily ſprings another, that of a M
ther, to which there belongs a diſtinct
ty, which may be branched into ma
ſeverals: but I ſhall at preſent only red
them to two Heads, Love and Care.
Mother is a title of ſo much tenderne
that we find it borrowed by our comm
Dialect to expreſſe the moſt exuber
kindneſſe; nay, even in Sacred Stile it h
the ſame uſe, and is often ſet as the highe
example our weakneſſe can comprehend
the Divine Compaſſions. So that Nat
ſeems ſufficiently to have ſecur'd the lo
of Mothers to their Children, without
aid of any poſitive Law; yet we find t
(as other inſtincts of Nature) is ſomtim
violated, and oftner perverted and a
plied to miſtaken purpoſes: the firſt is
a defect of Love; the other, by an impr
dent exceſs of it; the defect does, I pr
ſume more rarely occur then the other; y
it doth ſomtimes happen, and that eith
from a moroſe ſowrneſs of humor, or el
from too vehement an intention on ſom
thing elſe.

25. Some Women have ſuch a rugged
neſſe of nature, that they can love nothing
the ugly Paſſions of Anger and Envy, have
like *Pharaoh's* lean Kine, eat up the mor
amiable

amiable, of Love and Joy. *Plato* was wont to advise crabbed austure tempers, to Sacrifice to the *Graces*; and such as these had need have a great deal of Christian Philosophy, to allay and sweeten their native Bitterness. But there are others that are not void of the affection of Love, but 'tis forestall'd by some other Object, and so diverted from their Children; and 'tis a little to be doubted, those Objects which so divert are none of the best, for the Wisdom of God has disposed all duty into such a Harmony and Consent of Parts, that one interferes not with another. If we love no prohibited thing, all the regular Objects of our kindness will agree well enough, and one need never supplant another. And indeed 'tis oft observable, that those Women who immoderatly love their own Pleasures, do lest regard their Children; they look on them as Clogs to keep them within doors, and think their adverting to them, will hinder their free range abroad; those are turn'd off to the care of a Nurse or Maid, whilst perhaps a Dog or a Monkey is thought worthy their own attendance.

16. *Plutarch* relates it as a Sarcasm of *Cæsars* to some Foreigners whom he saw (at *Rome*) strangely fond of such little Animals,

mals, that he asked them whether the
men in their Country had no chil
thereby intimating, how unreasona
was for those that had, to bestow
Caresses on such Creatures. And sure
would not have given a milder repri
to som of our Ladies, who not only
but pride themselves in those little B
shew them to all comers when perha
may converse with them divers daies
fore you shall, by any mention of
know that they have a Child.

27. To this defect of Love, man
apt to impute the Mothers transferrin
Nursing her Child to another. I a
forward to pronounce it, being l
involve so many as I then must in th
putation of unnaturalness; I rather
it is taken up as a piece of State and
ness; for no other motive, but w
founded in their Quality, could so
versally prevail with all that are of i
sure this is one of the vain Pun
wherwith this Age abounds; for wh
rank the Mother is of, the Child
proportion to it, and there is the same
lity between the greatest Lady and
own Child, as is between the me
Beggar and hers: tho indeed if there
any condescension in it, the aversion

at ought not to outweigh the impulſes of
ature, and the many advantages the
hild may receive by taking its nouriſh-
ent whence it derived its ſubſtance. And
erefore, tho I will not be too poſitive in
erting the neceſſity, yet I confeſs, I can-
t but look with reverence upon thoſe
w Perſons of Honor, who have broke
rough an unreaſonable Cuſtom, and
eferred the good of their Children before
t fantaſtic priviledge of Greatneſs.
d ſuch muſt in all Juſtice be acknow-
ged to have given a much better evi-
nce of their love to their Children, then
e others.

28. There is in *A. Gellius*, in his four-
nth book ſo fine a Diſcourſe on this
bject, where *Favorinus* the Philoſopher
introduced, perſwading a Noble Lady,
withſtanding the uſual Excuſes, to
urſe her Child; that nothing beſides the
gth, could temt me to omit the tranſcrib-
it, unleſs happily the little ſucceſs,
ich a Noble Perſon of the ſame Sex here
ncern'd, I mean the Counteſs of *Lincoln*,
the Ingenious book wrote by her,
d call'd her Nurſery, be a ſufficient
ound of deſpairing to convince by any
ing that can be ſaid. However let theſe
licate ones conſider the ſevere words

of

of the Prophet, *Lament.* 4. 3. *The se*
*ſters draw out the breſt, they give ſuck t*
*young ones, the daughter of my people*
*come cruel like the oſtrich in the Wilde*
*who is hardned againſt her young ones,*
*they were not hers: her labor is in vai*
*out fear, becauſe God hath deprived*
*wiſdom. neither hath he imparted to her*
*ſtanding.* Job 39. 16.

29. But as there may be a fault i
defect, ſo there may be alſo in the
of love. God is the only unlimited
of our love, towards all others 'tis e
become inordinate, and in no in
more then this of children. The l
a parent is deſcending, and all thing
moſt violently downwards, ſo that
as that of children to their parents
monly needs a ſpur, this of the pare
ten needs a bridle, eſpecially that
Mother, which (by ſtrength of fem
paſſion) does uſually exceed the love
Father. Now to regulate this affe
ſhe is to advert to theſe rules, firſt th
hurt not her ſelf by it, and ſecondly th
hurt not her Children: of the firſt
in danger if ſhe ſuffer that humane
fection to ſwell beyond its banks, ſo
come in any competition with the
vine, this is to make an Idol of her ch

every thing is ſo to us, which rivals love of God in our hearts, and he who ns the title of a jealous God, may be ovoked as well by the bowing our ſouls a living image, as the proſtration of our dies to a dead. Accordingly we oft ſee eff cts of his jealouſy in this particular, doting affection of the mother is fre-ntly puniſht with the untimely death the children, or if not with that 'tis ny times with a ſeverer ſcourge: they (but as it was foretold to *Eli*, 1 *Sam.* 33.) *to grieve her eies and to conſume her rt*, to be ruinous to themſelves, and ictions to their friends, and to force ir unhappy mothers to that ſad acclation, *Luk.* 23. 29. *Bleſſed are the wombs ch bare not.*

30. And as this proves often true, when dotage is general upon all the children, oes oftner when 'tis more partial and upon any one; that darling which ſhe kes the only object of her joy uſually benes that of her ſorrow. It is an ordinary irmity in Parents to heap all their kindſe upon one, to the defrauding of the reſt, d too many times upon very undue moes: a little excelling in point of beauty ns the ſcales, when perhaps many more id excellencies are the counterpoiſe. And

ſure-

ſurely this is not only unjuſt but irra
in the parent: for all peculiarity o
in a ſuperior, ſhould be diſpenc'd ei
way of reward or encouragement; an
ther of thoſe ends can take place whe
only the outward form that is conf
for that cannot be rewardable, to w
the party has contributed nothing.
the Pſalmiſt will tell us that tis God
hath made us and not we our ſelves, P
100. 2. and as little room is there fo
other end, that of encouragement.
as our Saviour tells us *Mat.* 6. none
adde a cubit to his ſtature, nor make
hair white or black: 'tis certain t
ſelves cannot really doe either, tho
aid of artificial hypocriſy they frequ
appear to do both: but thoſe are
which neither deſerve nor want encou
ment, the natural beauty muſt have
creaſe from the ſame ſource whence
rived its being: there is therefore no
ſonable account to be given why a
ſhould bepreferr'd for any ſuch exteri
cellency.

31. The only juſtifiable ground of
tiality to children is their vertue, f
that their own choice concurs, an
may intitle them to reward, and 'ti
in their power to advance, and ſo en
ragem

gements are not cast away upon them: y the influences of those may extend far- er, and provoke a vertuous emulation the rest; but then the Mother must so anage it, as to evidence that 'tis no in- uality in her own inclination, but meer- the force of the others desert, not the per- n but the goodness, that biasses her, and hen vertue is known to be the only in- rating quality, they will at once learn e way to become hers and Gods favou- tes. And unless it be upon this oue de- gn, 'tis a very unsafe thing for a parent to ake any partial discrimination among ildren, which is sure to tempt the more eglected both to repine at her, and envy r dealings; and often times such seeds of ncor have bin by that means sowed in ildren, as have bin hard to eradicate in eir riper years. Nor is the mischief less hich she does to her fondlings, who be- des that they are expos'd to the malice the rest, are usually spoild by it, made nsolent and untractable perhaps their hole lives after, for where the mothers af- ction is unbridled, commonly the childs ill is so too, her fondness superseding that iscipline and correction, which should, s the wise man speaks; *bow down its neck rom its youth.*

32. And

32. And the like may be ſaid where indulgence is more univerſal to all Children, which is in one reſpect w then the partial, becauſe it ſpoils mo not one or two, but all the brood. doting love of a mother blinds her ſhe cannot ſee their faults, manacles hand that ſhe cannot chaſtiſe them, a their vices are permitted to grow up themſelves: as their joynts knit and ga ſtrength, ſo do their ill habits, till a they are confirm'd into an obſtinacy; ſetting them in a perfect oppoſition that pattern they ſhould imitate, fo Chriſts childhood *increaſt in wiſdom*, the divine favor, *Luk.* 2. ſo do thei all thoſe provoking follies, which avert both the love of God and man. alas what can the little blandiſhm and careſſes of a mother make her dren, for ſuch important ſuch ineſt able miſchiefs? So that ſhe that be really kind muſt temper her in gence with a prudent ſeverity, or e eminently violates the ſecond rule which ſhe ſhould regulate her love, does that to her children which fear'd from his father, *Gen.* 27. brin curſe upon them and not a bleſſing.

33. Ind

33. Indeed the best way of approving their love, is by well discharging the other branch of their duty, that of care; without this all the most passionate raptures of kindness, are but an airy apparition, a fantastic scene, and will no more advantage a child, then the whole shambles in picture can feed and nourish it. Now this care is not a temporary, momentary duty, for some one critical instant, but is to attend the child through the several stages of its minority, viz. Infancy, child-hood, and youth. The very first part of their infancy is a season only for those cares which concern their bodies, providing for their careful attendance, and all other things conducing to the strengthening their constitutions, and laying a foundation for future health and vigor; which is their interest not only upon a bodily, but upon an intellectual account, the good temperature of the body being a great aid towards the free operations of the mind. And therefore *Socrates* and other Philosophers much recommend to their disciples the care of health, as that which freed the soul from many incumbrances in its pursuit of knowledge: and it was the comprehensive praier of the Poet, that the Gods would grant a sound mind in a healthful Body.

34. But this health is not always the consequent of a very nice and tender breeding, but is very oft overthrown by it; and if Ladies could but find in their hearts to try it, they would, I doubt not, find, that the inuring them to moderate hardships would much more conduce to the establishing and fortifying their constitutions.

35. Beyond all this, the care of their exterior is soon overtaken by a more important one, that of their interior, in the timing of which there seems to be a very common mistake in the World. We look upon the seven Years or infancy, as the meerly of an Animal, to be spent only in the Entertainments of sense; and as we use not to yoak Calves, or back young Colts so we think our children are for a while to be left at the same liberty; to have no restraint put on any of their Passions. Nay many times we excite and foment them, teach Children to be angry and envious, proud and sullen, as if we fear'd their Natural Propensions to all these were too faint, and wanted the help of Institution. But surely this is a great and pernicious error, and this, supposing Children to be so long Brutes, is the way to make them so longer. The Patrons of Atheism make a most constant Topic in the dispara-

ment of Religion, that 'tis owed to the prejudices infused in the first infancy: 'twere to be wisht, that this Objection might so far be complied with, that the fear of God, the love of Vertue, and hatred of Vice, might have the first possession of the Soul; and they be made to moderate their Passions, as soon as they are in a capacity to have them excited and engaged.

36. And truly, if we will observe it, we may see very early dawnings of reason in Infants, which would sooner come to a brightness, if we would betimes set to the scattering of those Passions which eclipse and darken it. A Child will quickly be taught to know what pleases or displeases a Parent, and by a very little tast of reward or punishment, will learn to do the one, and avoid the other: and when this is don, the Parent has gain'd the fundamental Point, *That of obedience*; and may superstruct on it what she pleases, and then 'tis her fault if the Child be not by easie and insensible degrees moulded into a right form. 'Tis at first all one to the Child, whether he name God in an Oath or in his Praiers; but a Mother by punishing the one, and rewarding to other, will quickly bring him to know there is a difference, and so proportionably in other instances. As to the

way of discipline, it may not be amiss to observe, that when there is occasion for severity, 'tis better to awe by actual punishment then terror, and never to make use of infinite and invisible affrightments, the beloved methods of Nurses and Servants, such as are the menacing of Sprights and Momo's, and leaving in the dark; that frequently make dastardly and timerous impressions, which a long Age scarcely wears off.

37. A sober sense of things, is to be impressed be treatable means, and this will be don with most ease; both to the Parent and Child, the sooner 'tis set upon. The will of a tender Infant, is like its Limbs, supple and pliant, but time confirms it, and custom hardens it; so 'tis a cruel Indulgence to the poor Creature, to let it contract such habits; which must cost him so dear the breaking; or dearer, if never broken. And if this early care be taken of the Infancy, 'twill much ease the next part, that of the Childhood; for where the Iron sinew in the neck is broken, where the native stubbornes is subdued so early, the yoke will sit easy, all succeeding parts of discipline will come with more facility and profit. The care proper to this Age is, the instructing in all parts of useful Knowledge, of which, as the Divine for the excellency

bod

both of its nature and its end, must be first ranked, so should it be first and most industriously cultivated, and by all endearing methods impreſt, not only on the understanding, but the heart. Piety and Virtue should be propos'd as the most amiable, as well as necessary thing, and they would be invited not only to know, but love them.

38. This part of Learning is equally competent to both Sexes, and therefore, when the Sons are removed from under the Mothers tuition, and sent to more public places of erudition, her Province is still the same as to her Daughters, to whom she should not only Preach, but exemplify it in her own practice, no Precepts penetrating so much into Youth, as those that are so inforc'd. And in order to this, I should commend to Mothers, the being as much with them as they can, and taking the personal Inspection of them; not to turn them off wholly to Servants, no nor yet Governesses, but frequently themselves to examin how they proceed in the speculative part of Knowledg, and no less frequently exhort them to the practic.

39. *Marcus Cato* would not let his Son learn of his Slave, as disdaining a Child should owe so considerable a benefit to so servile a person: and if he thought the

meer teaching of Grammer, too great a charge for such a one, surely the whole Institution of Youth is a much greater, it being that on which, not only a few outward Accomplishments, but even their Eternity depends. The great *Cornelia*, Mother of the *Gracchi*, and *Aurelia* the Mother of *Augustus*, thought it worth their pains to be Governesses. And the truth is, the Soul of a Child is a little too precious a Trust to commit wholly to the diligence and care of a mercinary servant; or if they happen not to want those Qualifications yet 'tis very possible they may prudence, which there is no small degree requisite in the Instructing of Youth, too great a remissness or severity being equally destructive in that affair. And indeed, besides this immediate, there are some other collateral benefits consequent to the Mothers performing that office, 'twill bring her and her Children into an intimacy and conversation, give her an acquaintance with their several Capacities and Humors; for want of which, many Parents have erred in their Conduct, one sort of Treatment being not fit for all Children; and the distinguishing that depending wholly on their discerning their particular Tempers, which cannot well be don without some converse with them.

40. But

40 Besides by this they will be witnesses how they dispose their time, that they neither lose it by doing nothing, nor yet mis-employ it by doing ill. And indeed there is scarce any part of the parents care more important then this, idleness being no farther removed from vice, then a cause is from its immediate effect. Therefore if children be permitted to trifle away their time, they will soon learn to trifle away their innocence also: so that 'tis highly necessary that they be provided of a succession of employments, that by the variety they may be insensibly drawn on: nay methinks, it might very well be contrived that their recreations might somtimes consist of such ingenious exercises, that they may at once both play and learn.

41. There is yet another good effect of the mothers presence with the children (which is perhaps no less material then any of the former) 'tis, that by this associating them with her self, she prevents the danger of worse society. Children if the parents allow them not their company, are necessarily cast upon that of servants, than which there is scarce a greater danger that attends youth; for besides that that low sort of converse debases their minds, makes them mean and sordid, it often

corrupts their manners too: children usual
ly not receiving more peſtilent infuſion
from any then ſuch. Servants that deſire t
ingratiate themſelves, and having no laud
able quality whereby to do it, muſt firſt
endeavour to ingratiate vice to them, and
then by their officious miniſters in that
have a ready way of introducing them
ſelves into favor. Perhaps this will be
thought to concern only the maſculin part
of children, and that the female who are
commonly in a diſtinct appartment, and
converſe only with their own ſex, are more
ſecure. But I would not adviſe mothers to
depend too much on that, for they are no
ſurer that their daughters ſhall not con
verſe with men, nay men of the meaner
ſort too, then that their maids and atten
dants ſhall not do ſo; and when 'tis con
ſider'd, how apt thoſe are to entertain p
not to invite amours, 'tis not very prob
able the rooms where they quarter ſhou
be inacceſſible to thoſe they affect. And
it were much ſafer for children to be in th
moſt public concourſe of men, then to b
witneſſes and obſervers of the private in
trigues of ſuch lovers; the memories of
youth are very tenacious, & if they once b
tainted with any indecent thing, will be a
ro recollect it, 'till at laſt perhaps they com

to transcribe it. 'Tis therefore in this respect a very useful part of the mothers care, to make her self company to her daughters, to prevent the dangers of a more unequal and infectious converse.

42. But if this be useful in childhood, 'tis no lesse then necessary in the next period of their time, when they arrive neer the growth and age of women: then indeed the mother should not only make them her companions, but her friends, allow them such a kind, yet modest freedom, that they may have a complacence in her company, and not be temted to seek it among their inferiors; that the belief of her kindesse may supplant the pretensions of those meaner sycophants, who by little flatteries endeavor to scru themselves into their good opinion, and become their confidents, then which there is nothing more mischievous, those private caballs that are held with such, serving only to render them mutinous against their parents: these family incendiaries like those in the state and Church, still inculcating the one grand principle of Liberty, a word so charming to our depraved nature, and especially to youth, that they should not be trusted with such Lectures. Besides, those intimacies are often introductions to worse:

many ſcandalous amours and unequal matches having had their riſe from them. It ſhould therefore be the buſineſs of Mothers to prevent all ſuch pernicious leagues by preingaging them in more ſafe familiarities, either with her ſelf, or ſome other, of whoſe vertue ſhe has reaſon to be confident.

43. But the moſt infallible ſecurity against this and all other miſchiefs, is the bringing them into an intimacy and converſation with their maker, by fixing a true ſenſe of Religion in their hearts, if that can be effectually don, 'twill ſuperſede all other expedients. She that duely conſiders ſhe is alwaies in Gods preſence; will want no other inſpector; nor will ſhe much need monitors, who attends to the advices of her own conſcience. Neither will it only tend to the ſecuring her innocence but her reputation too; it being one part of the Chriſtian law *to abſtain from all appearance of evil*, 1 Theſſ. 5:22. *to do things that are of good report*, Phil. 4. 8. ſo that piety is the only compleat armor to defend both their vertue and fame. And 'tis extremely neceſſary they ſhould be furniſht with it, at this Age eſpecially, when they do at firſt enter into the World, which we may well look on as taking the Field, conſidering how many aſſaults

assaults they are there like to meet with; and if they go without this Armature, they may, none knows how soon, be incurably wounded, of which there want not many sad instances, some whereof might probably have bin prevented, had the Parent taken care to have better fortified them.

44. And indeed 'tis not a little sad to see how much this their important concern is neglected. Many mothers who are nicely curious in other parts of their daughters breeding, are utterly inconsiderate of this; they must have all civil Accomplishments, but no Christian. Those are excluded out of the scheme of Education, and by that means lye under the prejudice of being not only unnecessary, but ungentile, below the regard of Persons of Quality. 'Tis much to be fear'd that this neglect toward their children, is founded in a previous contemt of Piety in themselves, yet I suppose 'tis often increas'd by a little Vanity they have of seeing them excel in som of those exterior qualities, which may recommend them to the humor of the World; upon the improving whereof they are so intent, that more material things are overlookt, and when those are acquired, the pride of shewing them betrays them to other inconveniencies. The

mother

mother oft not only permits, but incites the daughter to the oportunities of boasting her excellencies, sends her oft abroad on that design, that at last perhaps she cannot when she would keep her at home, as I believe too many have found experimentally true. In a word, this Interval between Childhood and Majority, is the most critical point of a Womans life, and therefore should be the most nicely and warily attended; and a mother had need summon not only all her care and diligence, but her prudence too, well to discharge this part of her Obligation.

45. I shall not insist more minutely upon Particulars; I have in the former Section spoken somewhat of what 'tis fit these young Virgins should do and avoid, and whatever by that, or by any more exact rule appears their interest or duty; 'tis the Mothers to see it be not neglected by them: but where Kindness alone will not prevail to employ their autority too, and by a discreet mixture of each, secure the observance by both the tentures of Love and Reverence. Yet I shall a little reflect upon one particular I mention'd before, I mean that of Marrying where they have aversion, which tho I there charg'd as the crime of the Daughter, yet I must here

say the Original, and more inexcusable guilt is usually in the Parents, who are sometimes such Idolaters to Wealth and Honor, that they Sacrifice their Children to them; a more barbarous Immolation then that to *Molech*; for tho that were very inhumane, yet it had this alleviation, that the pain was short: but a loathed Bed is at once an acute and a lingring Torment, nay, not only so, but a temtation too; so that 'tis a Tyranny of a most unlimited kind, extends it Effects even to Eternity; and sure that Mother must have very petrified Bowels, have lost all Natural Compassion, that can so impose on her Child.

46. I shall add no more concerning this relation of a Mother, but only one short advice, That those who groan under the frustration of their hopes, whose Children by any scandalous misbehavior become Objects of their shame and grief, would soberly consider, whether it have not bin som way owing to themselves, either by neglect in their Education, or by their own ill Example: 'Tis usually one, and somtimes both. They that upon recollection can assure themselves 'tis neither, may bear the Affliction with much the greater cheerfulnesse; but they that cannot, I am sure ought to bear it with much the

more

more patience and ſubmiſſion take it
Gods Lecture of Repentance, and look
their Childrens faults as the product
their own. And becauſe Satisfaction is
indiſpenſible part of Repentance, they
with their utmoſt induſtry to endeavor
repairing thoſe ruins they have made:
recalling thoſe to Vertu, who by
means have ſtraied from it. 'Tis true, the
rors of Education, like a ſubtile Poiſon,
ſo mix with the Blood; ſo incorporate
to the Humors and Manners, that
be very difficult to allay their Effects;
therefore the leſſe they are themſelves
to do towards it, the more earneſtly
muſt importune a Higher Power.
who divided the Light from the Darkne
can ſeparate the Effects from the Cau
and as he reſtrained the natural prop
of Fire, in the caſe of the three Child
*Dan.* 3. ſo He only can reſcu their child
from that deſtruction to which their
gligence has expoſed them. But as to
influence their example has had,
may do ſomthing towards the redre
of that; by ſetting them a new Copy, un
ing their own change ſo viſible, ſo rema
able; that they may have the very
means of reclaiming, which there was
ducing them. And this is a piece of Juſ
whi

which seems to call aloud upon many Mothers. The irregularities of Youth could hardly have grown to the present height, had they not received warmth and shelter from the practice of their Elders, which does at once give encouragement and take off restraints, the Mother loses not only her Autority, but her confidence to admonish or reprove. With what face can she require that strict and severe modesty of a young Girl, which she who should be a Matron will not practise? or tye up the giddy wandring humor of Youth, within those bounds she thinks too strait for her own? and how ready a retortion will even Scripture it self afford for such an Imposer? *Thou that teacheth another, and teacheſt thou not thy self? Rom.* 2. 21. Let it therefore be the care of all Mothers to live a perpetual lecture to their Children, so to exemplifie to them all Virtu and Piety, that they may contribute somthing to their Spiritual, as well as their natural life, that however they may at least deliver their own souls, & not have their childrens guilt recoil upon them as the unhappy originals of it.

47. The last relation of a married woman is that of a Mistress, the inspection of the family being usually her Province; and tho she be not supreme there, yet she is to improve

prove her delegated autority to the a
vantage of all under it; and her mo
constant residence gives her more oppor
nities of it, then the frequent avocations
the husband will perhaps allow him. S
*Paul* sets it as the calling, and as the ind
pensible duty of the married women, t
*they guide the house*, 1 *Tim.* 5. 18. not thin
ing it a point of greatness to remit the m
nage of all domestic concerns to a mere
nary house-keeper. And indeed since
has bin a fashionable thing for the Mas
to resign up his concerns to the stewar
and the Lady hers to the Governant;
has gone ill with most great Famili
whilst these Officers serve themselves
stead of those who employ them, ra
fortunes on their Patrons ruines, and
vide the spoil of the family, the hou
keeper pilfering within doors, and
Bailiff plundering without.

48. Now to the well guiding of
house by the Mistress of it, I know no b
ter or more comprehensive rule, then
her to endeavor to make all that are hen
be Gods servants also; this will secure
of all those intermedial qualifications
them, in which her secular interest is co
cerned, their own consciences being the b
spy she can set upon them, as to their tru
an

and fidelity, the best spur also to diligence and industry. But to the making them such, there will need first instruction, and secondly discipline. It is a necessary part of the rulers care to provide that none in their family should want means of necessary instruction. I do not say that the Mistress should set up for a catechist or preacher, but that they take order they should be taught by those who are qualified for the imployment. And that their furnishing them with knowledg, may not serve only to help them to a greater number of stripes, *Luk.* 12. 47. they are to give them the opportunities of consecrating it to prayer and devotion, to that end to have public divine offices in the family; and that not by starts or accidents (when a devouter guest is to be entertained, and laid by when a prophane) but daily and regularly, that the hours of prayers may be fixt and constant as those of meals, and (if it may possibly be) as much frequented; however that toward it she give both precept and example.

49. A Christian family should be the Epitome of a Church, but alas how many among us lye under a perpetual interdict, and yet not from the usurpation of any foreign power, but from the irreligion of the domestic. One may go into divers great families,

families, and after ſome ſtay there, not
able to ſay that the name of God was m
tioned to any other purpoſe than that
blaſphemy and execration, nor a text
ſcripture, unleſs in buleſque and proph
Drolery. And ſure we need not wonder
the univerſal complaint that is now m
of ill ſervants, when we reflect upon
ill government of families. They that
ſuffer'd wholly to forget their duties
ward God, wil not alwais remember it
wards man. Servants are not ſuch Philo
phers that upon the bare ſtrength of a
moral inſtincts they will be vertuous,
if by a cuſtomary neglect of all things
cred, they are once taught to look at
thing beyond this world, they will
find temtation enough here to diſcard
honeſty, as the moſt unthriving trade.
indeed when the awe of religion is quite
ken off from the vulgar, there will ſc
any thing elſe be found to keep them w
in any tolerable bounds; ſo that 'tis no
impolitic then prophane to ſlaken
reine.

50. But it is not only the intereſt but
duty of all that have families, to keep
the eſteem and practice of Religion
them. 'Twas one of the greateſt endearm
of *Abraham* to God, *that he would*
*m*

*nd his houſhold to keep the way of the Lord,* en. 18. 19. And *Joſhua* undertakes no s for the piety of his houſhold then him- lf, *as for me and my houſe we will ſerve the ord,* Joſ. 24. 15. And ſure 'tis but rea- nable, that where we our ſelves owe an mage, we ſhould make all our depen- nts acknowledg the ſame. Beſides, it a juſtice in reſpect of them; for where entertain a ſervant, we take the whole rſon into our care and protection, and falſe to that undertaking if we ſuffer his ul the moſt precious part of him to pe- h; and God who keeps account even of meaneſt creatures, will not patiently re- nt ſuch a neglect of thoſe who bear his n Image, and were ranſomed with as eat a price as their Maſters were, *for there no reſpect of perſons with* God, *Eph.* 6.6.

51. But when Piety is planted in a fa- 'twill ſoon wither, if it be not kept vigor by Diſcipline: nay indeed, to have vants ſeemingly devout in the oratory, d yet really licentious out of it, is but convert ones houſe into a Theater, ve a play of religion, and keep a ſet actors only to perſonate and repreſent 'Tis therefore neceſſary to enquire how ey behave themſelves when they are the ſtage, whether thoſe hands which

they

they elevate in prayer, are at other ti
induſtriouſly apply'd to work; or th
mouths wherewith they there bleſs G
are not elſewhere filled with oaths
curſes, ſcurrilities and revilings; i
word, whether that form of Godline
not deſign'd in commutation for ſobri
and honeſty. Indeed the governours of
milies ought to make a ſtrict inſpection
to the manners of their ſervants, and w
they find them good to affix ſom ſp
mark of favor, by which they may
be encouraged to perſevere and others
begin; but where they diſcern them v
ous, there as eminently to diſcountena
ſeverely to admoniſh them, and uſe a
means for their reclaiming, and when
ſeems hopeleſs, to diſmiſs them that
may not infect the reſt. A *little leven*, ſ
the Apoſtle, *leveneth the whole lump*;
5. 9. and one ill ſervant (like a pe
tooth) will be apt to corrupt his fello
'Tis therefore the ſame in families that
in more publick communities, where ſe
rity to the ill is mercy and protection
the reſt; and were houſes thus early w
ed of all idle and vicious perſons, t
would not be ſo overgrown, nor dege
rate into ſuch rude wilderneſſes, as m
(nay I fear moſt) great families now ar

52. But as ſervants are not to be tole-
ted in the neglect of their duty, ſo neither
e they to be defeated of any of their
es. Maſters are to give to their ſervants
at which is *juſt and equal*, *Col.* 4. 1. And
re, 'tis but juſt and equal that they who
e rational creatures ſhould not be treat-
with the rigor or contemt of brutes: a
fficient and decent proviſion, both in
kneſs and in health, is a juſt debt to
em, beſides an exact performance of thoſe
rticular contracts on which they were
tertained. *Laban* had ſo much of na-
ral juſtice, that he would not take the
vantage of *Jacobs* relation to him, to
ke him ſerve him *gratis*, *Becauſe thou*
*my brother, ſhouldeſt thou therefore ſerve*
*for nought? tell me therefore what ſhall*
*wages be?* Gen. 29. 15. But alas now
daies where ſervants have bin told, nay
preſly articled for their wages, 'tis
th many no eaſie thing to get it: nay
thought by ſom Maſters an inſolence,
piece of ill manners to demand it; and
hen they have worn out a ſervant, they
her pay him not at all, or with the
ne protraction and regret, which they do
ir Tailors for the old clothes they have
ſt off. I fear there are many inſtances
this, eſpecially among great perſons, it

being

being a received mode with too many
them, to pay no debts to those who are
mean to contest with them. But howe
they may ruffle it out with men, it will
day arraign them before God as most
jurious oppressors; there being no cri
of that kind more frequently or seve
branded in Scripture, then this of det
tion of the wages of the servant and h
ling. Besides, this example of injus
wherein the servant is passive, is often
scrib'd by him in acts of fraud and de
and he is apt to think it but an equal
liation, to break his trust where the M
breaks his covenant, and when he
attemts to be his own pay-master,
not to be doubted but he will allow
self large use for the forbearance of
wages; so that the course is no les
profitable to the Master, then unjus
dishonorable.

53. I am not sure 'tis alwayes in
wives power to prevent this or any o
former faults in the menage of the fa
For her authority being but subord
if the husband who is supreme suspen
power, he does by that vacating her
take off the duty consequent to it; so
what I have said can be obligatory to
that are so impeded: but to those
ei

ither can do it themſelves, or perſwade heir husbands to it, the omiſſion will be heir ſin, all the profaneneſs and diſorder f the family will be charg'd upon their ccount, if it came by their default.

54. And this methinks is a conſidera-ion that may much mortifie one uſual iece of vanity, I mean that of a multitude f ſervants. We ſhall all of us find bur-en enough of our own perſonal miſcar-iages, and need not contrive to fetch in ore weight from others. And in fami-es 'tis generally obſervable, that the bigger ey are the worſe; vice gains boldneſs y numbers, is hatcht up by the warmth f a full ſociety; and we daily ſee peo-le venture upon thoſe enormities in con-ort and in a croud, which they would not are, did they think they ſtood ſingle. eſides, the wider the province is, the ore difficult it is well to adminiſter it; nd in a heap of ſervants many faults ill ſcape undiſcern'd, eſpecially, conſi-ering the common confederacy there is ſually among them, for the eluding of iſciplin: ſo that what the wiſe man peaks of not deſiring a multitude of un-rofitable children, I think may very ell be applyed to ſervants, whoſe un-rofitableneſs uſually increaſes together

with

with their number. I have now
through these several obligations con
quent to the married state, wherein ev
upon this very cursory view, there a
pears so many particulars, that if th
were all duly attended, Ladies need
be much at a loss how to entertain th
selves; nor run abroad in a Roma
quest after forreign divertisements, w
they have such variety of engagemen
home.

---

SEC

---

# SECT. III.

## *Of Widows.*

1. THE next ſtate which can ſucceed to that of Marriage is Widowhood, which tho it ſuperſedes thoſe duties which were terminated meerly in the perſon of the husband, yet it endears thoſe which may be paid to his aſhes. *Love is ſtrong as death*, Cant. 8. 6. and therefore when it is pure and genuine cannot be extinguiſht by it, but burns like the funeral lamps of old, even in vaults and charnel houſes; the conjugal love tranſplanted into the grave (as into a finer mold) improves into piety, and lies a kind of ſacred obligation upon the widow to perform all offices of reſpect and kindneſſe which his Remains are capable of.

2. Now thoſe Remains are of three ſorts, his body, his memory, and his children. The moſt proper expreſſion of her love to the firſt, is in giving it an honorable interrment; I mean not ſuch as may vye with the *Poland* extravagance (of which 'tis obſerved that two or three neer ſucceeding funeralls ruin the family) but pru-

denly proportion'd to his quality and fo
tune, ſo that her zeal to his Corps may n
injure a nobler relique of him, his Chi
dren. And this decency is a much better i
ſtance of her kindeſs, then all thoſe Tra
cal Furies wherewith ſom Women ſe
tranſported towards their dead Husba
thoſe frantick Embraces and careſſes
Carcaſs, which betray a little too m
the ſenſuality of their Love. And it is ſo
thing obſervable, that thoſe vehe
Paſſions quickly exhauſt themſelves,
by a kind of Sympathetic Efficacy a
Body (on which their affection was
moulders, and does that alſo nay
ten it attends not thoſe leſurely de
of diſſolution, but by a more pre
tate motion ſeems rather to van ſh
conſume.

3. The more valuable Kindneſs t
fore, is that to his Memory, endeavo
to embalm that, keep it from periſhing
by this innocent Magic (as the Egyp
were wont by a more guilty) ſhe may
verſe with the dead, repreſent him
her own thoughts, that his life may
repeated to her: and as in a broken M
the refraction multiplies the Images;
his diſſolution every hour preſents di
Ideas of him, ſo that ſhe ſees him th

ner, for his being hid from her eies. But as they use not to Embalm without Odors, so she is not only to preserve, but presume his Memory, render it as fragrant as she can, not only to her self but others; by reviving the remembrance of whatever was praise-worthy in him, vindicating him from all calumnies and false accusations, and stifling (or allaying) even true ones as much as she can. And indeed, a widow can no way better provide for her own honor, then by this tenderness of her husband.

4. Yet there is another expression of it, inferior to none of the former, and that is, the setting such a valu upon her relation to him, as to do nothing unworthy of it. 'Twas the dying charge of *Augustus* to his Wife *Livia, Behave thy self well, and remember our Marriage.* And she who has bin Wife to a Person of Honour, must so remember it as not to do any thing below her self, or which he (could he have foreseen it) should justly have bin ashamed of.

5. The last Tribute she can pay him is to his children. These he leaves as his Proxie to receive the kindness of which himself is incapable; so that the Children of a Widow may claim a double portion of the Mothers love, one upon the Native

right, as hers; the other, as a bequeſt
right of their dead Father. And inde
ſince ſhe is to ſupply the place of both P
rents, 'tis but neceſſary ſhe ſhould put
the affections of both, and to the tende
neſs of a Mother, adde the care and co
duct of a Father. Firſt, in a ſedulous care
their Education: and next, in the prude
managery of their Fortune; an order th
is ſomtimes unhappily inverted, and Mo
thers are ſo concern'd to have the Eſta
proſper in their tuition, that the Child
cannot; whilſt (by an unſeaſonable
gality) to ſave a little expence, they de
them the advantages of an Ingenious a
Gentile Breeding, ſwell their Eſtates pe
haps to a vaſt bulk, but ſo contract & na
row their minds, that they know not ho
to diſpoſe them to any real benefit of the
ſelves, or other. And this is one of the m
pernicious Parſimonies imaginable, a M
ther by this ſeems to adopt the Fortune, a
abdicate the Child, who is only made t
Beaſt to bear thoſe loads of wealth ſhe w
lay on, and which ſhe evidently owns
the greateſt Treaſure, ſince in tender
to that ſhe neglects him.

6. Yet ſometimes the ſame Effe
ſprings from another Cauſe, and Child
are ill bred, not becauſe the Mother grud

the charge but out of a Feminine fondneſs, which permits her not to part with them to the proper places for their education: like *Jacob* to *Benjamin*, her Soul is ſo bound up in them, that ſhe cannot lend them a while even to their own moſt neceſſary concerns; and this, tho not ſo ignoble a motive as the other, is of no leſs miſchief, at leaſt to her Sons, who being by it confin'd to home, are conſequently condemned to be poyſon'd (if with nothing elſe, yet) with the flatteries of Servants and Tenants, who think thoſe the beſt expedients to ſecure their own ſtation. And with theſe the young Maſter or Landlord is ſo blown up, that as if his Manors were the confines of the World, he can look at nothing beyond them; ſo that when at laſt he breaks looſe from his Mothers arms, and comes abroad, he expects ſcarce to find his Equals, much leſs his Betters; thinks he is ſtill to receive the ſame fawning Adorations which he was uſed to at home: and being poſſeſt with this inſolent expectation, he will ſcarce be undeceived, but at the price of many Affronts, nay, perhaps he may buy his experience with the loſſe of his life; by his ill maners draw on a Quarrel, wherein he finally periſhes. That this is no impoſſible Suppoſition, ſome unhappy Mothers have found to their unſpeakable affliction.

7. 'Tis not to be denied, but there
also dangers consequent to the breed
Children abroad. Vice hath insinuate
self even into the places of Erudition,
having not only as many, but the ve
same Academies with Vertu and Learni
so that the extreme depravation of the ti
new states the Question, and we are no
consider which is best, but which is
least ill disposure of Children. And in
competition sure the home Education
be cast; for there they may suck in
the Venom, and nothing of the Antido
they will not only be taught base thi
but (as I before observ'd) by the ba
Tutors, such as will add all the most
did circumstances to the improving
Crime. Whereas abroad they are firs
like to meet with any whose interest is
much to make them Vicious: And
condly, they may (as ill as the world
meet with many who may give them
Precepts and Examples of a better ki
Besides, the Discipline used in those Co
munities makes them know themsel
and the various sorts of Learning they
acquire, will not only prove useful div
tisement (the want of which is the gr
spring of mischief) but will, if rightly a
ply'd furnish them with Ingenuous a

Vertu

Vertuous principles, such as may set them above all vile and ignoble practice. So that here seems a conspiration of motives to wrest the child from the reluctant mother, & to perswade her for a while to deny her self that desire of her eies, that so he may at last answer the more rational desire of her heart.

8. As to the other part of her obligation, the managing of their fortune there is the same rule for her as for all other persons that have a Trust, *viz.* to do as for themselves; that is, with the same care and diligence (if not a greater) as in her own peculiar concern. I do not say that she shall confound the property, and make it indeed her own by applying it to her particular use. A thing I fear which is too often don, especially by the gayer sort of widows, who to keep up their own equipage, do somtimes incroach upon their sons peculiar, & I wish even that (tho bad enough) were the only case wherein it were don. But 'tis sometimes to make her a better prize to a second husband: she goes into another family, and as if she were a Colony sent out by her son, he must pay for the planting here there: indeed the oft repeating this injury, has advanc't it now into a custom, and the managment of the minors estate is reckon'd on as part of

the widows fortune. But I confeſs I see
what there is in the title of a mother,
can legitimate her defrauding her child,
rather envenoms the crime and adds
naturalneſs to deceit. Beſides 'tis a prep
ſterous ſort of guilt. Orphans and Wide
are in Scripture link't together as obj
of Gods and good mens pitty, and o
mens oppreſſion, and how ill alas does
war look among fellow ſufferers; the W
dow to injure the orphan is like that
couth oppreſſion *Solomon* ſpeaks of, Pr
28. 3. *A poor man that oppreſſeth the poor,*
*a ſweeping rain which leaveth no food.* S
kind of rapins are as exceſſive in their
gree as prodigious in their kind, and I
lieve there are many inſtances of ſons,
have ſuffer'd more by the guardian
of their Mothers, then they could proba
have don by the outrage of Strangers.

9. How well ſuch Mothers anſwer th
obligations to their dead Husbands, I m
leave it to their own conſciences to di
cuſs: I ſhall only offer them theſe step
gradation by which to proceed. Fi
that injuſtice of any ſort is a great ſin;
condly that when 'tis in a matter of truſt
complicated with treachery alſo; third
that of all truſts thoſe to the dead ha
alwaies bin eſteem'd the moſt ſacred;
the

ey can find any allay to these by the two maining circumstances, that tis the trust a husband, and the interest of a child, I all confesse them very subtil casuists.

10. I have hitherto spoke of what the idow owes to her dead husband; but there also somewhat of peculiar obligation in lation to her self. God who has plac'd in this World to pursue the interests of a tter, directs all the signal acts of his ovidence to that end, and intends we ould so interpret them. So that every eat change that occurs, is design'd ei- er to recall us from a wrong way, or to icken our pace in the right, and a wi- w may more then conjecture, that when od takes away the mate of her bosome, duces her to a solitude, he do's by it sound retreat from the lighter jollities and ieties of the world. And as in compli- nce wich civil custom she immures her lf, sits in darknesse for a while; so she ould put on a more retir'd temper of ind, a more strict and severe behavior, and at not to be cast off with her veil, but to e the constant dresse of her widowhood. ndeed that state as it requires a great so- riety and piety, so it affords many ad- antages towards it: the Apostle tells us, *hat she who is married cares for the things*

*of the World how she may please her husb*
1 Cor. 7. 34. There are many things w
are but the due compliances of a w
which yet are great avocations, and
terrupters of a strict devotion; when
is manumitted from that subjection, w
she has less of *Martha's care of serving*, t
then at liberty to chose *Mary's part*, Luk
42. She has her time and her fortun
her own command, and consequently m
much more abound in the works both
piety and charity. We find God h
self retrench the wive's power of bid
her own soul, *Num.* 30. Her vows were
tally insignificant without her husb
confirmation; but the widow might
vote her self to what degree she ple
her piety has no restraint from any
inconsistent obligation, but may swel
high as it can. Those hours which
before her husbands right, seem now
devolve on God, the grand proprietor
our time: that discourse and free
verse wherewith she entertain'd him
may now convert into colloquies
spiritual entercourse with her mak
and that love which was only hu
before, by the change of its object
quires a sublimity, is exalted into divi
from loial duty and conjugal affection
co

comes the eternal work and happineſs of Angels, the ardor of a Cherubim. Thus may ſhe in a higher ſenſe verify *Sampſons* iddle, *Judg.* 14. *fetch hony out of a carcaſſe*, make her husbands Aſhes (like hoſe of the heifer under the law, *Heb.* 9. 13.) er *Purification*; his corruption may help o put on incorruption, and her loſs of a emporary comfort may inſtate her in an ternal.

11. And as her ſelf, ſo her fortune may alſo be conſecrated; and indeed if he be, that will alſo. If ſhe have made n eſcape out of *Egypt*, there ſhall not a hoof be left behind her, *Exod.* 10. 26. No part of her poſſeſſions will be aſſign'd to vanity and exceſs. She who hath eally devoted her ſelf to Piety, *faſted and raied* with *Anna*, Luk. 2. 37. will alſo be *full of good works and alms deeds* with *Tabiha*, Act. 9. 36. Thus ſhe may be a mother when ſhe ceaſes to bear; and tho ſhe no more increaſe one family, ſhe may ſupport many; and certainly the fertility of he womb is not ſo valuable as this of he bowels. Fruitfulneſs can be but a happineſs, Compaſſion is a vertue. Nay indeed 'tis a greater & more certain happineſs; a child is not brought forth but with pangs and anguiſh, but a work of mercy is

pro-

produc'd not only with eaſe, but delig
Beſides, ſhe that bears a Child, knows
whether it may prove a Bleſſing or a cu
but Charity gives certain title to a Bleſ
and engages the moſt ſolvent Paymaſ
even God himſelf who owns all ſuch
burſements as a loan to him. *He that h*
*pity upon the poor, lendeth unto the Lord:*
*that which he hath given will he pay him ag*
Prov. 19. 17.

12. There was in the primitive Ti
an Eccleſiaſtical Order of Widows, whi
St. *Paul* mentions, 1 *Tim.* 5. whoſe wh
Miniſtry was devoted to Charity. Th
were indeed of the poorer ſort, fit ra
to receive then give Alms, yet the
they could do with their Purſes, the m
was required of their Perſons the humb
offices of *waſhing the Saints feet*, the ca
task of *bringing up children*, and a dilig
*attendance on every good work.* And ſo
there is parity of Reaſon, that thoſe w
upon the ſcorce of their Wealth, exem
themſelves from thoſe Laborious Servic
ſhould commute for it by more Libe
Alms. In the warmth and zeal of Chr
ſtianity, Women of the higheſt Quali
performed both ſorts of Charity, forg
their Greatneſſe in their condeſcenſio
yet aſſum'd it again in their bounty; ſom
ed

ed Hospitals, and yet with a *labor of love*, as the Apostle stiles it, *Heb.*6. 10. disdain'd not sometimes to serve in them. But these are Examples not like to be transcrib'd in our daies; Greatness is now grown to such an unweildiness, that it cannot stoop tho to the most Christian Offices, and yet can as little soar up in any Munificent Charities: it stands like *Nebuchadnezzars* Golden Image, a vast Bulk only to be ador'd.

13. Now certainly, if any Women be qualified to avert this reproch, it must be the Dowagers of great Families and Fortunes, they have none to controul their Visits to the sick and afflicted, or to resent a disparagement from their humility, neither have they an account to give of their Possessions to any but God and themselves; to him sure they can bring none so like to procure them the Eulogy of *well don thou good and faithful servant*, Matth. 25.21. as a Catalogue of their Alms. Nor indeed can they any other way dispose their Fortune so much to their own contentment; they may indeed cloy and satiate their senses, make provision for the flesh; but that no way satisfies their reason, much lesse their Conscience. The Soul, which is the superior part, is quite left out in that distribu-

distribution, nothing is communicated to
but the guilt of those dear bought Exc
ses. The only way it has to be a shar
in their Wealth, is by a charitable disp
sing. The Poor are its Proxies as well
Gods, and tho in all other respects we m
say to the Soul, as the Psalmist does
God, *Ps.* 16 2. *my goodness extendeth*
*to thee*: yet by this way, it becomes
only partaker, but the chief proprietor, a
all is laid out for its use. The harbor
an out-cast, builds it *an everlasting hab*
*tion, Luk.* 16. 9. The clothing the na
arrays it in *pure white linen*, Rev. 19. 8.
the feeding the hungry makes it a gue
*the supper of the Lamb*, v. 8. nay, it ga
not only an indefeisible title to these hap
Reversions, but it has a great deal in p
sent possession, a huge rational Comp
cence in the right applying of Wealth,
doing that with it for which 'twas desig
yet more, it gives a sensitive delight, nothi
being more agreeable to humane natu
then the doing good to its own kind.
seasonable Alms leaves a greater exultati
and transport in the Giver, then it can
dinarily raise in the Receiver; so exemp
fying the Maxim of our blessed Lord, tha
is a *more blessed thing to give then to recei*
Act. 20. 35. This indeed is a way to elu
the

he ſevere denuntiation of the Apoſtle, 1 *Tim.* . 6. *A widow that liveth in this pleaſure, is ot dead whileſt ſhe liveth*; but on the con-rary, ſhall live when ſhe dies; when ſhe eſigns her Breath, ſhall improve her be-ng; the Prayers of the poor, like a benign ale, ſhall aſſiſt her flight to the Region of Bliſs; and ſhe who has here cheriſh'd the fflicted Members, ſhall there be indiſſo-ubly united to their Glorious Head.

14. And now methinks Widow-hood, nder this aſpect, is quite transformed, is ot ſo forlorn, ſo deſolate an eſtate as 'tis ſually eſteem'd. And would all Wi-dows uſe but this expedient, thus devote hemſelves to Piety and Charity, it would ike the healing Tree, *Exod.* 15. 25. ſweet-n the Waters of *Marah*, render the con-dition not only ſupportable, but pleaſant; nd they would not need to make ſuch affrighted, ſuch diſadvantageous eſcapes s many do from it. 'Tis true, the Apo-ſtle's affirmation is unqueſtionable, that *he wife, when her husband is dead, is at li-berty to be married to whom ſhe will*, 1 Cor. 7. 39. But the advice he ſubjoins is au-thentic too, *ſhe is happier if ſhe ſo abide.* She that may ſolace her ſelf in the Society, in the Love of her God, makes an ignoble deſcent to human embraces; ſhe that may pur-

purchaſe Heaven with her Wealth, a very dear Bargain of the beſt band on Earth; nay indeed, upon a ſecular account, it ſeems not very dent to relinquiſh both Liberty and perty, to Eſpouſe at the beſt a ſubje on, but perhaps a Slavery; it a little ſembles the mad frollicks of freed Ga ſlaves, who play away their liberty ſoon as they regain it.

15. Marriage is ſo great an advent that once ſeems enough for the whole for whether they have bin proſperou adverſe in the firſt, it does almoſt diſc rage a ſecond attemt. She that has ha good Husband, may be ſuppos'd to h his Idea ſo fixt in her Heart, that it be hard to introduce any new Form: farther, ſhe may very reaſonably dou that in this common dearth of Virtu, good Husbands will ſcarce fall to Womans ſhare, and an ill one will beco more intolerable to her, by the reflec ſhe will be apt to make on the bet On the other ſide, if ſhe have had a b the ſmart ſure cannot but remain after rod is taken off; the memory of wha has ſuffer'd ſhould, methinks, be a com tent caution againſt new adventures. experience ſhews us, that women (tho the

weaker

weaker sex) have commonly fortitude enough to encounter and baffle all these considerations. It is not therefore to be expected that many will by any thing that hath or can be said be diverted from remarrying: and indeed she that does not preserve her widow hood upon the accounts fore-mentioned, may perhaps better relinquish it. St. *Paul* we see advises that those *Widows* who found no better employment *then going from house to house*, that grew by their vacancy to *be tatlers and busie bodies*, 1 Tim. 5. 13. should marry again; it being the best way to fix these wandring planets, to find them business of their own at home, that so they may not ramble abroad to intermeddle with that of others. And the truth is, they that cannot brook the retiredness and gravity which becomes a Widow, had better put themselves in a state that less requires it; and if they resolve not to conform their minds to their condition, to bring their condition to their minds; but in the doing that, there will be some cautions very necessary to be observed: I shall reduce them to two, the one relating to the times, the other to the quality of the match.

16. First,

16. First in respect of time, com
decency requires that there be a cons
rable interval between the parting w
one husband and the chusing anoth
This has bin so much observed by
tions that were at all civiliz'd, that
find *Nura* made it a law, that no
dow should marry under ten months,
if any did, she was to sacrifice as for
expiation of a crime; and this contin
in force many ages after, insomuch
when upon reasons of State *Augustus* fo
it useful to marry his sister *Octavia* to
*tonius*, nothing less then a decree o
Senate could licence the anticipating
time; so zealous observers were the
this point of Civility, that they thou
the whole State was concern'd in the
lation. 'Tis true we have no law in
case, but we have somwhat of custom
know not how long we shall have, t
the frequent breaches of it threaten
to cancell it: yet a woman that is
der of her honor will scarce give her
ample towards the rescinding it.
wounds of grief are seldom heal'd by
hand but that of time, and therefore
sudden a cure shews the hurt pierc'd
deep; and she that can make her mour
veil an optic to draw a new lover ne

her ſight gives cauſe to ſuſpect the ſables
re all without.

17. The next thing conſiderable is the
uality of the match. Marriage is ſo
oſe a link, that to have it eaſie, 'tis good
have the parties as even proportion'd as
ay be. And firſt in reſpect of quality
d fortune, 'tis to be wiſht there ſhould
no eminent diſproportion. Thoſe that
eet moſt upon a level, are leaſt ſubject
thoſe upbraidings that often attend a
eat deſcent of either party; it is there-
re no prudent motive, by which ſome
idows are ſwai'd, who marry only for
eat title; who often do not meet with
much of obeiſance from ſtrangers as
ey do with contemt from their huſ-
nds and his relations. There have bin
any examples of Lords, who have uſed
ch, but inferior, Widows like ſpunges,
ueez'd them to fill themſelves again on-
with the air of a big name. On the
her ſide, for a woman to marry very
eanly and too much below her ſelf, is
ther worſe; thoſe kind of matches are
dinarily made in a tranſport of paſſion,
d when that abates and leaves her to
ber reflections, ſhe will probably be ſo
agry with her ſelf, that ſhe will ſcarce be
ell pleas'd with her husband. A ſtate

of

of subjection is a litt[le] sweetened [by]
worth and dignity of the ruler: fo[r]
is more honorable, so 'tis also more [a]
the serviler spirits being of all others
most imperious in command. And
'twill not a little grate a woman of he[r]
to think she has made such a one
Master, who perhaps would before
thought it a preferment to have bin
servant. Nay farther, such marriages
commonly an ill reflection on the m[o]
sty of the Woman, it being usually
sum'd that where the distance was so
as to discourage such an attemt o[n]
part, there was some invitation on
So that upon all accounts she is ver[y]
lorn who thus disposes of her self;
'tis too well known such matches
oft bin made, and the same levity
inconsideration may betray others t[o]
and therefore 'tis their concern w[e]
ballast their minds, and to provide
their passion never get the ascendant
their reason.

18. Another very necessary equal[i]
that of their judgment as to Relig[ion]
I do not mean that they are to cate[-]
each other as to every minute spec[u]
tive point; but that they be of the
profession, so as to joyn together in

rſhip of God. It is ture very uncom-
rable, that thoſe who have ſo cloſely
mbin'd all their other intereſts, ſhould be
united in the greateſt; that one Church
nnot hold them, whom one houſe, one
d does; and that religion which is in it
f the moſt uniting thing, ſhould be the
ly diſagreement between them. I know
oft made a compact in ſuch matches,
t neither ſhall impoſe their opinion
on the other: yet I doubt 'tis ſeldom
pt, unleſs it be by thoſe whoſe care-
neſs of all Religion abates their zeal to
y one. But where they have any ear-
ſtneſs in their way, eſpecially where one
rty thinks the other in a damnable error,
will ſcarce be poſſible to refrain endea-
uring to reduce them; and that endea-
r begets diſputes, thoſe diſputes heats,
oſe heats diſguſts, and thoſe diſguſts
rhaps end in averſion; ſo that at laſt
eir affections grow as unreconcilable
their opinions, and their religious jars
aw on domeſtic. Beſides, if none of theſe
rſonal debates happen, yet the educa-
n of the children will be matter of diſ-
re; the one parent will ſtill be counter-
ining the other, each ſeeking to recover
e others proſelytes. Nay it introduces
ction into the inferior parts of the family
too:

too: the ſervants, according to the
ferent perſwaſions bandy into league
parties; ſo that it endangers, if not ut
deſtroies all concord in families: and
this train of miſchiefs, ſhould meth
be a competent prejudice againſt
matches.

19. There is yet a third partic
wherein any great diſproportion is mu
be avoided, and that is in Years.
humors of youth and age differ ſo wi
that there had need be a great deal o
to compoſe the diſcord into a harm
When a young woman marries an
man, there are commonly jealouſies o
one part and loathings on the other;
if there be not an eminent degree of
cretion in one or both, there will be
petual diſagreements. But this is a
that does not often happen among th
now ſpeak to: for tho the avarice o
rents ſomtimes forces maids upon
matches, yet widows who are their
chooſers ſeldom make ſuch an elec
The inequality among them commo
falls on the other ſide, and old wo
marry young men. Indeed any marri
in ſuch a folly and dotage, they who
ſuddenly make their beds in the duſt, w
ſhould they think of a nuptial cou

A

nd to ſuch the anſwer of the Philoſopher oppoſite, who being demanded what as the fitteſt time for marrying, replied, or the young not yet, for the old not at ll.

20. But this dotage becomes perfect enzy and madneſs when they chooſe oung husbands: this is an accumulation f abſurdities and contradictions. The huſand and the Wife are but one perſon; nd yet at once young and old, freſh and ithet'd. 'Tis a reverſing the degrees of ature, and therefore it was no ill anſwer hich *Dionyſius* the Tyrant gave his moher, who in her age deſign'd ſuch a match, hat tho by his regal power he could diſenſe with poſitive laws, yet he could ot abrogate thoſe of nature; or make it t for her an old woman to marry a young man. 'Tis indeed an inverſion of ſeaſons, confounding the Kalender, making a ungrel month of *May* and *December*: nd the conjunction proves as fatal as t is prodigious, it being ſcarce ever ſeen hat ſuch a match proves tolerably happy. And indeed 'tis not imaginable how it hould, for firſt 'tis to be preſum'd ſhe hat marries ſo muſt marry meanly, no young man who does not need her fortune will take her perſon. For tho ſome have

the

the humor to give great rates for
mate antiquities, yet none will ta
living gratis. Next she never misses
hated by him she marries: he looks o
as his rack and torment, thinks h
under the lingring torture devis'd by
*Zentius*, a living body tied to a dead
must she think to cure this by any the
adulteries of art: she may buy b
and yet can never make it her own;
paint yet never be fair. 'Tis like enam
a mud-wall, the courseness of the gr
will spoil the varnish; and the greate
quisitness of dresse serves but to illu
her native blemishes. So that all she
by this is to make him scorn as well a
hor her.

21. Indeed there is nothing can be
ridiculous, then an old Woman
set out; and it was not unaptly s
*Diogenes* to such a one, If this deck
for the living, you are deceived;
the dead, make hast to them: and I d
many young husbands will be rea
say as much. Nay because death c
not quick enough to part them, there i
have patience to attend its loitering
the man bids adieu to the Wife tho n
her fortune, takes that to maintain
luxuries elsewhere, allows her some
ann

nnuity, and makes her a pensioner to er own estate. So that he has his design, ut she none of hers: he married for her ortune, and he has it; she for his person, nd has it not: and which is worse buies er defeat with the loss of all; he commonly leaving her as emty of mony as he ound her of wit.

22. And truly this is a condition deplorable enough, and yet usually fails even f that comfort which is the last reserve of he miserable, I mean Pitty. 'Tis the Wise man's question, *Eccluſ.* 12. 13. *Who will itty a charmer that is bitten with a Serpent?* e might have presum'd less on his skill, nd kept himself at a safer distance; and ure the like may be said of her. Alas, what are her feeble charms, that she should xpect by them to fix the giddy appeites of youth? And since she could so preume without sense, none will regret that he could be convinc'd by smart. Besides, this is a case wherein there have bin multitude of unhappy Presidents which ight have caution'd her. He that accilentally falls down an undiscover'd precipice is compassionated for his disaster; but e that stands a great while on the brink f it, looks down and sees the bottom rew'd with the mangled carcasses of

many that have thence fallen; if he
deliberately caſt himſelf into their c
pany, the blame quite extinguiſhe
pity; he may aſtoniſh, but not melt
beholders. And truly ſhe who caſts
ſelf away in ſuch a match, betraies not
but more wilfulneſſe. How many t
of unhappy women preſent themſelv
her, like the wracks of old veſſels, all
upon this rock? And if ſhe will needs
her courſe purpoſely to do the ſame, n
ought to grudg her the ſhipwrack ſh
courts.

23. Nor has ſhe only this negative
comfort to be depriv'd of pity, but ſh
loaded with cenſures and reproch.
World is apt enough to malicious err
to fix blame where there is none, bu
ſeldom guilty of the charitative, doe
overlook the ſmalleſt appearance of
but generally puts the worſt conſtruc
on any act, that it will with any pro
bility bear; and according to that m
women in this condition can expect
very mild deſcant on them. Indeed ſu
matches are ſo deſtitute of any ratio
Plea, that 'tis hard to derive them from
other motive then the ſenſitive. Wh
the common conjectures are, in that c
is as needleſſe as it is unhanſom to d
clare:

clare: I shall not say how true they are, but if they be, it adds another reason to the former, why such marriages are so improsperous. All distortions in Nature are usually ominous; and sure such preternatural heats in Age, may very well be reckon'd as dismal Presages, and very certain ones too, since they create the ruine they foretell. And truly 'tis not only just, but convenient, that such motives should be attended with such Consequences; that the Bitterness of the one may occasion some reflection on the Sordidness of the other. 'Tis but kindly, that such an *Alballontide* Spring should meet with Frosts, and the unpleasantnesse of the event chastise the uglinesse of the Design; and therefore I think those that are conscious of the one, should be so far from murmuring, that they should be very thankful for the other; think it Gods discipline to bring them again to their Wits, and not repine at that smart which themselves have made necessary:

24. And now I wish all the Ancienter Widows, would seriously weigh how much 'tis their Interest not to sever those two Epithets; that of Ancient they cannot put off, it daily grows upon them; and that of Widow is sure a more proportionable

adjunct to it, then that of Wife; especially when it is to one to whom her Age might have made her Mother. There is a Veneration due to Age, if it be such as disowns not it self: *The hoary head*, says *Solomon*, *is a crown of glory if it be found in the way of righteousnesse*, *Prov.* 16. 32. but when it will mix it self with Youth, it is disclaim'd by both, becomes the shame of the Old, and the scorn of the Young. What a strange fury is it then which possesses such Women, that when they may dispose their Fortunes to those advantageous Designs before mention'd, they should only buy with them, so undecent, so ridiculous a slavery? that when they may keep up the reputation of Modesty and Prudence they should expose themselves to an Universal Contemt for the want of both; and that they who might have had a reverence, put themselves even out of the capacity of bare compassion.

25. This is so high a Frenzy, as sure cannot happen in an instant; it must have some preparatory degrees, some rooting in the constitution and habit of the mind: Such Widows have sure some lightnesse of humor, before they can be so giddy in their Brains, and therefore those that will secure themselves from the Effect, must substract the

the Cauſe; if they will ſtill be wiſhing themſelves young, tis odds but within a while, they will perſwade themſelves they are ſo. Let them therefore content themſelves to be old, and as Faſhions are varied with Times, ſo let them put on the Ornaments proper to their Seaſon; which are Piety, Gravity, and Prudence. Theſe will be not only their ornament, but their Armor too; this will gain them ſuch a Reverence, that will make it as improbable they ſhould be aſſaulted, as impoſſible they ſhould aſſault. For I think one may ſafely ſay, It is the want of one or all of theſe; which betraies Women to ſuch Marriages.

26. And indeed it may be a matter of Caution, even to the younger Widows, not to let themſelves too much looſe to a light frolic humor, which perhaps they will not be able to put off, when it is moſt neceſſary they ſhould. It will not much invite a ſober Man to marry them while they are young; and if it continue with them till they are old, it may (as natural Motions uſe) grow more violent towards its end: precipitate them into that ruinous Folly we have before conſidered. Yet, ſhould they happen to ſcape that, ſhould it not force them from their Widow-hood,

it will ſure very ill agree with it: for how prepoſterous is it for an Old Woman to delight in Gauds and Trifles, ſuch as were fitter to entertain her gran-children? to read Romances with ſpectacles, and be at Masks and Dancings, when ſhe is fit only to sit the Antics? Theſe are contradictions to Nature: the tearing off her Marks; and where ſhe has writ fifty or ſixty, to leave (beyond the proportion of the unjust Steward) and write ſixteen. And thoſe who thus manage their widow-hood, have more reaſon to bewail it at laſt then at firſt, as having more experimentally found the miſchif of being left to their own guidance: It will therefore concern them all to put themſelves under a ſafer Conduct, by an aſſiduous Devotion to render themſelves up to the leading of the One infallible Guide, who, if he be not a *covering of the eyes*, Gen. 20. 16. to preclude all ſecond Choices, may yet be *a light to them* for diſcerning who are fit to be choſen; that if they ſee fit to uſe their liberty and Marry, they may yet take the Apoſtles reſtriction with it, 1 *Cor.* 7. 40. that *it be only in the Lord.* Upon ſuch ſober Motives, and with ſuch due Circumſtances as may approve it to Him, and render it capable of his Benediction.

## *The Close.*

1. I HAVE now gone through both Parts of the propos'd Method. The former has presented those Qualifications which are equally necessary to every Woman: These, as a Root send sap and vigor to the distinct Branches, animate and impregnate the several successive States through which she is to passe. He that hath pure Ore or Bullion, may cast it into what Form best fits his use, nay may translate it from one to another; and she who has that Mine of Virtues, may furnish out any Condition; her being good in an absolute consideration, will certainly make her so in a relative. On the other side, she who has not such a Stock, cannot keep up the Honor of any State; like corrupted Liquor, emty it from one Vessel to another, it still infects and contaminates all. And this is the cause that Women are alike complain'd of under all Forms, because so many want this Fundamental Vertue; were there more good Women, there would be more modest Virgins, loyal and obedient Wives, and sober Widows.

2. I must therefore intreat those w
will look on this Tract, not only to fi
out that part which bears their own
scription, but that they think themsel
no lesse concern'd in that which relates
definitely to their Sex; endeavor to p
sesse themselves of those excellencies wh
should be as universal as their kind: a
when they are so stor'd with Matter, the
may leave Providence to diversifie the
Shape, and to assign them their Scene o
Action.

3. And now would God it were as eas
to persuade, as it is to propose; and that
this Discourse may not be taken only as a
Gazet for its newnesse, and discarded as
soon as read; but that it may at least ad-
vance to the honor of an Almanac, be al-
lowed on Year ere it be out of date: and in
that time, if frequently and seriously con-
sulted, it may perhaps awaken some Ladies
from their stupid Dreams, convince them
that they were sent into the World for
nobler purposes, then only to make a little
Glittering in it; like a Comet, to give a
blaze, and then disappear. And truly, if it
may Operate but so far as to give them an
effective sense of that, I shall think it has
don them a considerable Service: They
may, I am sure, from that Principle, deduce
all

all necessary Consequences, and I wish they would but take the pains to draw the Corollaries; for those Inductions they make to themselves, would be much more efficacious then those which are drawn to their hands. Propriety is a great endearment, we love to be Proselytes to our selves: and People oft resist others Reasons, who would upon meer partiality pay reverence to their own.

4. But besides this, there would be another Advantage, if they could be but got to a custom of considering, by it they might insensibly undermine the grand instrument of their ruine. That careless incogitancy, so remarkably frequent among all, and not least among Persons of Quality, is the source of innumerable Mischiefs; 'tis the *Delilah*, that at once lulls and betrays them; it keeps them in a perpetual Sleep, binds up their Faculties, so that, though they are not extinct, yet they becom useless. *Plato* used to say, *That a man a sleep was good for nothing*: and 'tis certainly no lesse true of this Moral drousinesse then the Natural. And as in Sleep the fancy only is in motion, so these inconsiderate Persons, they rather dream then discourse, entertain little trifling Images of things, which are presented by their Senses, but

know not how to converſe with their Re-
ſon. So that in this drouſy ſtate, all tem-
tions come on them with the ſame adv-
tage, with that of a *thief in the night*;
Phraſe by which the Scripture expreſſes
moſt inevitable unforeſeen danger, 1 *Th*
5. 2. We read in *Judges*, how eaſily *La*
became a prey to a handful of men; meer
becauſe of the ſupine negligent hum
of the Inhabitants, which had cut the
off from all intercourſe with any wh
might have ſuccor'd them, *Judg.* 18. 27, 28.
and certainly it gives no leſs opportuni
to our Spiritual Aſſailants, leaves us nak
and ungarded to receive all their Impreſ-
ons. How prodigious a thing is it then,
that this ſtate of dulneſſe and danger ſhou
be affectedly choſen? yet we ſee it too of-
ten is, even by thoſe whoſe qualities and
Education fit them for more Ingenious
Elections; nay, which is yet more a riddle,
that every aptneſſe diſenables, ſets them a-
bove what it prepares them for. Labor is
lookt on as utterly incompatible with
Greatneſſe, and Conſideration is lookt on
as a labor of the mind; and there are ſome
Ladies, who ſeem to reckon it as their Pre-
rogative, to be exemted from both; will
no more apply their Underſtandings to any
ſerious Diſcuſſion, then their Hands to

the

the Spindle and Distaff; the one they think pedantic, as the other is mean. In the mean time, by what strange measures do they proceed? they look on Idiots as the most deplorable of Creatures, because they want reason, and yet make it their own excellence and preheminence, to want the use of it; which is indeed so much worse then to want the thing, as sloth is worse then poverty, a moral defect then a natural. But we may see by this, how much civil and sacred estimates differ: for we find the *Bereans* commended not only as more diligent, but as more noble too, *Act.* 17. 11. Because they attentively *consider'd*, and strictly examin'd the *Doctrine preach'd to them*. By which they may discern, that in Gods Court of Honor, a stupid Oscitancy is no ennobling Quality, however it comes to be thought so in theirs.

5. And if this one point might be gain'd, if they would but so far actuate their Reason, as deliberatly and duely to weigh their Interest, they would find that so strictly engaging them to all that is vertuous, that they must have a very invincible resolution for ruine, if that cannot perswade them: and I hope all women are not Medea's, whom the Poet brings in avowing the horridness of that fact, which yet she re-

resolv'd to execute. They are generally ra-
ther timorous, and apt to start at the ap-
prehension of danger; let them but see a
serpent tho at a great distance, they will
need no homilies or lectures to be perswad-
ed to fly it. And sure did they but clear-
ly discern what a sting there is in those vi-
cious follies they embrace, their fear
would make them quit their hold; put
them in such a trembling, as would, like
that of Belshazzars, slacken their joints,
and make those things drop from them,
which before they most tenaciously grasp-
ed. For indeed in sin there is a conspira-
tion of all that can be dreadful to a ratio-
nal being, so that one may give its com-
pendium by the very reverse of that which
the Apostle gives of Godlinesse, 1 Tim. 4.
8. for as the one *has the promises*, so the
other has the curses of *of this life, and of that
to come*.

6. In this life every deprav'd act (much
more habit) has a black shadow attend-
ing it; it casts one inward upon the con-
science in uncomfortable upbraidings and
regrets. 'Tis true indeed, some have the
art to disguise that to themselves by cast-
ing a yet darker over it; suppressing all
those reluctings by an industrious stupe-
faction; making their souls so perfect night,
that

that they cannot see those black images their consciences represent. But as this renders their condition but the more wretched; so neither can they blind others tho they do themselves. Vice casts a dark shadow outwards too, not such as may conceal but betray its self: and as the evening shadows increase in dimension, grow to a monstrosity and disproportion; so the longer any ill habit is continued, the more visible, the more deform'd it appears, draws more observation and more censure.

7. 'Twere indeed endless to reckon up the temporal evils to which it exposes its votaries; immodesty destroi's their fame, a vain prodigality their fortune, anger makes them mad, pride hateful, levity renders them despis'd, obstinacy desperate, and irreligion is a complication of all these, fills up their measure both of guilt and wretchedness, so that had vertue no other advocate, her very Antagonist would plead for her: the miserable consequences of vice, would like the flames of *Sodom* send all considering persons to that little Zoar, which how despicable soever it may have appear'd before, cannot but look invitingly when safety is inscrib'd on its gates:

8. But

8. But it must infinitly more do so, if they please to open a Visto into the other world, make use of divine perspectives to discern those distant objects which their gross sensses do here intercept. There they may see the dismal Catastrophe of their Comedies, the miserable inversion of all unlawful or unbounded pleasures: there that prophetic menace concerning *Babylon* which we find, *Rev.* 18. 7. will be literally verified upon every hunhappy soul, *According as she exalted her self and lived delicately, so much the more tribulation give her*; the torment of that life will bear proportion to the pride and luxuries of this. It will therefore be necessary for those who hear wallow in pleasures, to confront to them the remembrance of those rivers of brimstone, and ask themselves the Prophets question, *Who can dwell with everlasting burnings?* We find *Esay*, when he denounces but temporal judgements against the daughters of *Zion*, he exactly pursues the Antithesis, and to every part of their effeminat delicacy, he opposes the direct contrary hardship, instead of *sweet smells there shall be a stink, instead of a girdle a rent, instead of well set hair, baldness, instead of a stomacher, a girding with sackcloth, and burning in stead of beauty*, Esai 3. 24.

9. It

9. It were well the daughters of our *on* would copy out this lecture, and pru-ently foresee how every particular sin or anity of theirs will have its adapted pu-ishment in another World. And sure his consideration well digested, must needs e a forcible expedient to cleanse them om all *filthiness of flesh and spirit*, as the Apostle speaks, 2 Cor. 7. 1. For is it pos-ible for her to cherish and blow up her ibidinous flames here, who considers them but as the first kindlings of those in-extinguishable ones hereafter? Can she make it her study to please her appetite, that remembers that *Dives*'s unintermit-ed feast ends in as unallaied a thirst? Or can she deny the crumbs of her table to that *Lazarus*, to whom she foresees she shall then supplicate for a drop of water? In fine, can she lay out her whole indu-stry, her fortune, nay her ingenuity too, in making provision for the flesh, who considers that the flesh will more corrupt by pampering, and breed the worm that never dies? Certainly no woman can be so desperately daring, as thus to at-taque damnation, resist her reason and her sense, only that she may ruine her soul; and unless she can do all this, her foresight will prove her escape, and her viewing

viewing the bottomleſſe pit in Land
and picture will ſecure her from a real
ſcent into it.

10. But now that this Tract may
make its *exit* in ſhape of a fury, bring
meditations to hell and there leave
it muſt now at laſt ſhift the Scene, and
it has ſhew'd the blackneſs of vice by
outer darkneſſe to which it leads, we
will let in a beam of the Celeſtial
to diſcover the beauty of Vertue; remi
the Reader that there is a region of joy
well as a place of torment, and piety a
vertue is that milky way that leads to
a ſtate, compar'd to which the Elyzium
the heathen is as inconſiderable as it
fictitious, the Mahometam Paradiſe
flat and inſipid as it is groſſe and brutish
where the undertaking of the Pſalmi
ſhall be compleatly anſwer'd, thoſe *tha*
*fear the Lord ſhall want no manner of thing*
*that is good*, Pſal. 34. 10. And this hap-
py ſtate is as acceſſible as excellent, God
is not unſincere in his propoſals, offers
not theſe glories only to Tantalize and
abuſe us, but to animate and incourage
mankind. He ſets up an inviting prize,
and he not only marks out, but levels
the way to it; makes that our duty which
is alſo our pleaſure, yea our honour

too:

po: So has he contriv'd for our eaſe, hat knowing how hardly we can diveſt ur voluptuouſneſſe and ambition, he uts us not to it; all he demands is but hat he may chooſe the objects, and in hat he is yet more obliging, for by that t once he refines and ſatisfies the deſires. le takes us off indeed from the fulſom leſures of ſenſe, which by their groſſeeſſe may cloy, yet by reaſon of their mtineſſe can never fill us; and brings us o taſt the more pure ſpiritual delights which are the true elixir of Pleſures; in compariſon whereof all the ſenſual are but as the dregs or feces in an extraction, after the ſpirits are drawn off. In like manner he calls us from the aſpiring to thoſe pinacles of honour, where we alwaies ſit tottering and often fall down, but yet invites us to ſoar higher, where we ſhall have the *moon* with all her viciſſitudes and changes *under our feet*, Rev. 12. 1. and enjoy a grandeur as irreverſible as ſplendid.

11. Thus does he ſhew us a way to hallow our moſt unſanctified affections; thus, according to the propheſie of *Zechariah*, *my holineſſe be writ even upon the bells of the horſes*, *Zech.* 14. 20. upon our moſt brutal inclinations; and thus may

all

all those feminine Passions which no
duce women from Virtu, advance
in it. Let her that is amorous, place
love upon him who is (as the Sp
tells us, *Cant.* 5. 10.) *the chiefest am*
*thousand*; she that is angry, turn her
against her sins; she that is haughty
dain the Devils drudgery; she th
fearful, dread him who *can destroy*
*Body and Soul in Hell*, Mat. 5. 28.
she that is sad, reserve her tears for
penetential offices. Thus may they co
crate even their infirmities; and tho
cannot Deifie, or erect Temples to t
as the Romans did to their Passions,
their Diseases; yet after they are
cleansed, they may sacrifice them a
Jews did the clean Beasts in the Taber
Only irreligion and profaneness is ex
from this Priviledg, no water of Pu
fication can cleanse it, or make it
viceable in the Temple; that like the sp
of *Jericho*, is so execrable, that it m
be devoted to destruction, as *an accu*
*bing*, Jos. 6. 17. For tho God do not
spise the work of his own hands, h
so much kindness to his Creatures, tha
endeavours to reduce all our native in
nations to their primitive rectitude;
therefore does not abolish, but purifie th
yet

Atheism is none of those, 'tis a counter-
ft from hell, in opposition to that
ghty wind in which the holy Spirit de-
nded. Tho the subject in which it sub-
s may be reform'd, the person may turn
ristian, and the wit that maintain'd its
sphemous paradoxes may be converted
holier uses: yet the quality it self is cap-
le of no such happy Metamorphosis;
t must be extirpated, for it cannot be
de tributary; which shews how tran-
ndent an ill that is which cannot be con-
rted to good: even that Omnipotence
hich can out of the very stones raise chil-
en to *Abraham*, attemts not any trans-
uration of this; which ought therefore to
ssess all hearts with a detestation of it, and
advance them in an earnest pursuit of all
e parts of Piety.

12. And that is it which I would now
nce more (as a farewel exhortation) com-
end to my female Readers, as that
hich vertually contains all other accom-
lishments; 'tis that pearl in the Gospel
or which they may part with all and
ake a good bargain too. *The fear of the*
*Lord is the beginning of Wisdom*, saies the
wisest of men, *Prov.* 1. 7. and by his expe-
ience he shews that it is the compleating
nd of it too; for he no sooner de-

clin'd

clin'd from that, but he grew to dotag
dishonor. Let all those therefore to w
God has dispenst an outward afflu
given them a visible splendor in the ei
the World, be careful to secure to' the
selves *that honour which comes from God o*
Joh. 5.44. unite their souls to that supr
Majesty who is the fountain of true h
who in his bestowing the Crown of
teousnesse proceeds by the same mesure
which he disposed the Crown of *Is*
when he avow'd to *Samuel* that he *look*
*on the outward appearance, but beheld the h*
Sam. 16. 7. If God see not his own Im
there, all the beauty and gaiety of the o
ward form is despicable in His eies, like
apples of *Sodom* only a kind of pain
dust. But if Piety be firmly rooted the
they then become like the Kings daugh
all *glorious within* too; a much more valua
bravery then the *garment of needle-work*
*vesture of Gold*, Psalm 45. 13. And this
that must enter them into the Kings *Pal*
into that *new Jerusalem*, where they sha
not wear but inhabit *pearls* and Gems. Re
21. 19. be beautiful without the help of a
or nature, by the meer reflection of the Di
vine brightnesse; be all that their then en
larg'd comprehensions can wish, and in
finitly more then they can here imagine.

FINIS.

# THE CONTENTS.

## Part I.


Sect. 1: *Of Modesty,* p. 1
Sect. 2. *Of Meekness.* p. 33
Sect. 3. *Of Compassion.* p. 54
Sect. 4. *Of Affability.* p. 74
Sect. 5. *Of Piety.* p. 90


## Part II.


Sect. 1. *Of Virgins.* p. 163
Sect. 2. *Of Wives.* p. 198
Sect. 3. *Of Widows.* p. 245
*The Close.* p. 275

Lrd, Inclosed iff Coppies You dyd Desire of me concerning the Ladies Calling

# THE LADIES CALLING.

NATIONAL LIBRARY OF SCOTLAND